DISCIPLE WINNERS

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By
CHRISTIAN F. REISNER

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DEDICATED
TO MY SON

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INTRODUCTION

The title of this book might well be "Evangelism at Work." In a card catalogue it would naturally fall under the index "Tools for Workers," for here are workable methods coupled with realistic accounts of rich and satisfying results.

It is not easy to add many new generalizations upon a theme that has been written about so frequently and so exhaustively. In this book, however, the author generously shares with others that in which he himself is so adept—the technique of creating popular demand and of meeting that demand applied to the presentation of the gospel.

If this book shall help others, laymen and ministers, to greater and more wisely directed efforts in the work of personal evangelism, it will have introduced a helpful and wholesome leaven.

FRANCIS J. MCCONNELL.

PREFACE

"So far as I can judge, personal work has more to do in leading people to Christ than preaching the gospel publicly." This was the testimony sent to me by Dr. John Timothy Stone, the noted Chicago pastor who preaches to great crowds, and who is also the president of the Presbyterian Theological Seminary in that city.

Some sincere people who recognize that the old-time mass revival seldom occurs in modern days are much discouraged. A few of them attribute this changed condition to present-day theology and the freer interpretation of the Bible. But even they, by protracted weeks of meetings and much earnest prayer, are not able to work up an old-time revival in any local church. Furthermore, all the old-time revivals, when successful, were accompanied by awakenings that sent every disciple out to win another. Mothers prayed for and pleaded with their children, as did friends, relatives, neighbors, and all warm-hearted believers with someone else. While the "profession" of converts was more public than nowadays, yet in nearly every case "someone" brought the individual to the meeting and aided him in making a decision. "Personal" work like this is still effective. It need not wait for nor be accompanied by a public "revival." It is not necessary, however, to conclude that mass revivals will never recur. Such revivals accomplish results wrought by nothing else. Personal work may hasten their coming.

The Rev. James Burnes, in his book *Revivals, Their Laws and Leaders*, presents facts which increase hope for an early religious revival that will shake our world. He says: "In all these [revivals of the past] a certain law of periodicity is discernible. Thus we have the reform movement in the sixteenth century, the Puritan movement in the seventeenth, the Wesleyan movement in the eighteenth, and the Oxford movement in the nineteenth."[1] He reminds us that worldliness and sin creep in to lower spiritual conditions, but the church, he insists, never gets as low as it was at the beginning of the preceding revival. Continuing, he says: "The question is not 'Will the church be revived?' One may as well ask 'Will the sun rise to-morrow?' The question for us is, 'When will the church be revived?' Is the dawn near? Is God even now commissioning his prophet?"[2] To show that God does raise up such leaders periodically Doctor Burns impressively recounts the revivals led by Saint Francis of Assisi, Savonarola, Luther, Calvin, John Knox, and Wesley. He enforces the fact that preceding each such uplift period the church became indifferent and the rich and influential opposed the revivalists as impractical fanatics. But every one of these movements began with one man firing the heart of another and so starting a spiritual conflagration. The process here pictured is so logical that one unconsciously lifts the eyes to see the individual now needed. Meanwhile there is no place for pessimists to sit around and sigh for the good old times, gloat over the faults of believers, or predict defeat for our Great Captain. We must find an immediate way to win recruits.

We must not forget that in the "old days" the church did little else but conduct Sunday preaching services, Sunday schools, and prayer meetings. Hundreds of varied activities are now carried on that were unknown then, and all of them command workers, secure recruits, and help steady spiritual growth.

The field is "ripe unto the harvest." People are becoming more and more surfeited with jazz, cabarets, *risqué* entertainments, and mere physical recreation. Such things lack real nourishment and do not ease the wear and worry of life nor bring contentment. Never in the history of the world have church matters been given such publicity. Clergymen are quoted one way or the other on every subject. The "wets," realizing the power of the church, pick up eagerly some lone "preacher" who favors their side while the rest of the time they futilely try to laugh the church out of court. When was the opinion of religious leaders so influential? Former Secretary of State Knox once told a committee of preachers that the success of the prohibition law proved that the church could get anything she really desired. In American history no President has been more loyal to the church nor has more strongly emphasized the need of religion and of faith in God than has President Coolidge or President Hoover. Religion is now pushed to the forefront everywhere. Even the attacks on it show a keen current interest, for no one assails a corpse.

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[1] Reprinted by permission of Hodder & Stoughton, Ltd., London.

[2] *Ibid.*

Gospel seed-sowing was never so general nor so direct. A few thousands at most could gather into the old temporary tabernacles built for the traveling evangelists. But to-day literally millions who would never go near a public meeting place hear the gospel over the radio. And they get direct spiritual messages. If we believe that truth will fructify (Isa. 55. 11), then we have a right to expect ultimate returns. Possibly the present wide scattering of Christ's message by the radio and the public press may be a substitute for the old-time gathering of crowds that listened at a revival period. If we will industriously follow up the seed thus sown by personal solicitation, perhaps the church will recruit more and better members than by the old methods.

A grave danger faces the modern church. The divergent and strenuous activities now carried on make it necessary for assistants to be engaged. The people are then prone to shift responsibility and allow the "hired help" to do the work of the Kingdom. They drop out and take up lodge or club work, and soon their interest cools and the church becomes unattractive. Pastors and assistants are frequently to blame. If wise, they will spend two hours to get one hour's work done by a "member" rather than do it themselves. The Rev. S. M. Shoemaker, D.D., of Calvary Episcopal Church, New York City, is using this plan very successfully. While he has a large staff of workers, two thirds of them are self-supporting. This is an age of spendthrift advertising. Billions are now expended in this way. Nevertheless, business cannot depend solely on published advertisements. It is necessary to back up the publicity with individual work. Even the great mail-order houses have recently been compelled to start retail chain stores all over the country, and in spite of widespread combinations of competing houses the traveling salesman is still in demand. Intricate and expensive courses in selling goods are enforced by every wise merchant. Only one life insurance company tries to do business without personal salesmen, but it advertises very extensively. Nor will angelic preaching alone win disciples. Jesus found it necessary to pick his disciples one by one. None of them came out spontaneously from the great crowds who heard him. How sad it is, then, to hear "preachers" declare that they are too busy writing sermons and sitting at a desk to make "calls." If the pastor cannot win the one, then he cannot speak to the hearts of the mass.

In his book *That I May Save Some* Bishop W. F. McDowell says: "All too many men in the ministry have come to think a teaching ministry or a social ministry quite superior to a saving ministry. And there are many churches, fine churches at that, which hardly like the reputation of being evangelistic churches. . . . All this evil condition is largely due to an utter misconception of what a saving ministry or a saving church really ought to be."

The Rev. Dr. Fred D. Stone writes: "I began my ministry from a church where the annual revival was the only visible method of winning men and started my ministry conspicuously that way. Twenty years ago I began giving myself wholly to the method of personal interview. During four and one half years in a Chicago residential community I have taken in six hundred members by this method, with my membership helping me. Large numbers have made this their first profession."

Dr. John R. Mott opens a recent article in the Christian Herald with this statement: "During my recent journeys, which have taken me to all but one of the continents of the world, I have everywhere heard in unmistakable terms the summons to a larger evangelism." In defining it later he says: "'Ye,' speaking to the Christians throughout the ages, 'shall be witnesses unto me.' What is the function of the witness? Is it simply to sit still and say nothing? Is it not, rather, to testify concerning the things which he knows either as a result of personal experience or of personal observation?" Again he says that while visiting North Africa, now depleted of Christians, he recalled that once that same region was filled with believers whose creed was unimpeachable, but "they neglected to hold in its proper central prominence in their plans and activities the obligation to evangelize. Then the process of atrophy set in and they became an easy prey to the Moslem hordes." He quotes Archbishop Whately as saying: "If my faith be false, I ought to change it, whereas if it be true, I am bound to propagate it." The burden of his article is revealed when near the close he says: "In every field I find there is also imperative need of the liberation within the churches of a larger lay force. Prayer is a vital requisite but He does not accomplish His marvels apart from human instrumentality."

We are well able to rout the enemy and "take the land" by the personal persuasion method. Andrew was a very humble disciple. "He first findeth his own brother Simon, . . . and he brought him to Jesus" (John 1. 41–42). But Simon became the preacher of Pentecost. Later Andrew found the lad with the lunch (John 6. 8–9) which Jesus borrowed to use in feeding the five thousand. With this act the Master made the occasion one on which to give the wonderful message, "I am the bread of life" (John 6. 35). And Andrew introduced the

Greeks, the first Gentiles, to the Master (John 12. 20–21) when others would have shut them out. This humble layman performed three very important tasks. At least seven of Christ's disciples were secured by personal evangelism: Peter, Andrew, James, John, Philip, Nathanael, and Matthew. Paul names at least thirty "personal workers" in his epistles. Think of the thousands of "sisters" and monks in the Roman Catholic Church who give themselves wholly to religious work. Why should the Protestants lag behind? The church will never win until thousands of laymen volunteer gladly to do service in her interest.

This is the third book I have ventured to write on this subject, but never before have I had such a consuming desire to put into my writing something which will show to every reader the possibility and ease and exhilarating joy of winning disciples. I endeavor to talk religion at every possible opportunity. I rarely meet a man without finding his religious attitude. It has been my privilege to receive over eight thousand people into church membership, over five thousand of them in New York City, and nearly all of them have been won by personal solicitation on the part of church members, my associates, or myself.

Those who have never previously been members of a church usually pass through my training class, which runs for seven or eight weeks just before Easter, so that they may be received into full connection on that day.

At the close of the Methodist Centenary Movement in 1919 it was my privilege as secretary in charge to utilize the Minute Men in organizing a "Win One" movement in which three hundred thousand men pledged themselves to secure one person for Christ and church membership within six months. As a result the Methodist Episcopal Church grew more that year than it had in many a year.

It is never easy to do this personal solicitation; a pledge, described later, has held me to the work. But the results have made the hard grind of a heavy city pastorate much less wearing, for always, wherever I turn, I find someone who has been won in this way. We need only to do our part courageously and God will again and again add his grace and power in a way to surprise us with the results. Possibly this crude little verse will state that comforting fact:

"Be faithful—that is all;
Go right on, and close behind thee
There will follow and will find thee
Help—true Help."

CHAPTER I

WITNESSES TESTIFY

The "man on the job" furnishes the best view of the situation and is likely to give the wisest advice. Years ago, in writing *Workable Plans for Wideawake Churches,* I secured so many valuable suggestions through a questionnaire that I have employed the same plan here. The "answers" appear in groups with brief comments which I have ventured to add. I. Contains the replies of distinguished business men who give the qualifications of "salesmen" without reference to their application to religion. II. Active laymen from various sections are quoted. III. Zealous church women have been solicited for their opinions. IV. Active pastors. No other group of clerical workers was solicited to give their experience and advice.

I. Salesmanship Questions to Leaders

Every high-class salesman must win the confidence and friendship of his client. He exhibits all the human traits which a disciple winner should covet. A few questionnaires were sent to distinguished *business men,* and even though the questions came to them at vacation time, a notable group replied. Every answer brought sane and valuable advice to the "Disciple Winner." Some of these men are not interested in organized religion, but every one of them is a *master* salesman in some field.

J. C. Penney is the founder of a great chain of stores, member of countless committees devoted to service and a great helper of humanity. The Hon. Will H. Hays, a former postmaster general of the United States, is chairman of the great motion-picture industry and is an active Presbyterian. Percy S. Straus, vice-president of R. H. Macy & Company, one of the largest stores in the world, is a very worthy son of Isidor Straus who, with Oscar and Nathan, formed a great trio of brothers who were notable American citizens. United States Senator Arthur Capper, of Kansas, a distinguished public servant and large publisher, was raised a Quaker. J. L. Kraft, chairman of the Board of the Kraft-Phœnix Cheese Company, is a nationally known Baptist and is treasurer of the International Council of Religious Education. Joseph P. Day, an internationally noted real-estate auctioneer and salesman of notable success, is a very liberal Roman Catholic and is active in many charities. Stanley Resor, president of one of the largest advertising agencies in the world, is a man of high ideals and wide usefulness. Frederick H. Ecker is president of the Metropolitan Life Insurance Company. He was raised a Methodist, but is now an active member of the Fifth Avenue Presbyterian Church. E. C. Sams, president of the J. C. Penney Company, controlling over twelve hundred stores, was born in Kansas, and started as a clerk with Mr. Penney. He is a member of the Presbyterian Church, serving on their general boards.

The replies appear in order after each question followed by my comment.

1. WHAT ARE THE FIRST TWO REQUISITES OF A GOOD SALESMAN?

Penney: "(1) Character. (2) Personality."

God can work through such a prepared instrument.

Hays: "He has something worth while to sell. He is convinced that his article not only is salable, but is of value. His first efforts should be to discover the needs of his customers. His policy should be to 'keep at it.' More goods are sold on a second visit than on the first."

He never knows or admits defeat and therefore must usually win.

Straus: "Pleasant and pleasing personality, with a definite interest in the work."

The propagator of religion should incarnate his truths, and then spontaneity will sustain him.

Capper: "(1) Intelligence, honesty, and energy. (2) Pleasing personality, with ability to meet various kinds of persons and impress them favorably."

We must sincerely and fearlessly meet every situation.

Kraft: "Knowledge of the merchandise to be sold. Ability to close a sale."

Prospective disciples are great postponers; we must get clear-cut decisions on the spot.

Day: "He must be of good appearance, pleasing personality, and have faith in the article he wants to sell."

The beauty of holiness or "wholeness" will effectually back up a sanely founded personal experience.

Resor: "(*a*) Ability to think clearly in terms of the relation to his prospect of what the salesman has to sell. (*b*) Ability to talk clearly and interestingly."

This demands an absolute mastery of the subject and a thorough knowledge of human beings.

Ecker: "Capacity to impress himself and his cause upon others and to be one-hundred-per-cent sold himself on the goods he has to offer."

If religion is of secondary importance and does not bring regular and vital energy to his being, he will be a poor salesman.

Sams: "(*a*) A liking for that type of activity. (*b*) Confidence in the thing he is selling."

How much delight will come when we successfully present the religion that has brought us such profit!

2. How Should He Approach a Prospective Customer?

Penney: "In a pleasing manner that will inspire confidence in the salesman and in the house he represents, and, above all, make the customer feel at home."

Clothed with the beauty of holiness we will invite people to a congenial fellowship with our "Elder Brother."

Hays: "He should approach his customer with a consciousness of the importance to the buyer of the article he has to sell. Sincerity and good faith should motivate him. His attitude should be not to force goods on the buyer, but to offer the buyer something which the latter's reason and needs prompt him to possess."

If we present Christ properly, he will convince and "draw" all men unto him.

Straus: "With confidence in his knowledge and ability, and with an attitude that will create a pleasant impression on the customer."

Splendidly applicable. Some Kingdom workers assail sins and arouse an opposition that precludes success. At all costs mellow the soil where seed is sown with a pleasant memory of the interview.

Capper: "Courteously, with a firm determination to make the sale, and a definite plan of attack. The good salesman, however, is able to switch his plan at once if he finds, or senses, that his original plan is not appropriate."

He will be alert mentally and open to the Spirit's voice if he wins disciples.

Kraft: "By introducing himself and his line; then going straight to the point and presenting his proposition."

We are too timid in talking about religion; folks want straight propositions about it.

Day: "With full confidence that the article he has to sell is the best, and a firm desire to accomplish. Sincerity at all times is a wonderful asset."

Religion is the one essential for continued growth. It fits every person's peculiarity and recommends itself.

Resor: "With a statement that is so obvious and undebatable that the prospect must agree with it."

Propagandists for religion must "know" some things and speak confidently, with a voice of authority.

Ecker: "With an introduction from a satisfied customer."

Show the effect on your own life and have the testimony of men in similar circumstances.

Sams: "With an open countenance that will immediately command respect—one that will inspire confidence."

Here is ideal advice for the "personal" worker. In a natural, happy, and straightforward way we may tell the winsome story of Jesus.

3. WHAT SHOULD HE KNOW ABOUT HIS GOODS?

Penney: "Origin, purpose, value."

He will picture Jesus as coming to earth to show men how to live efficiently and happily.

Hays: "Everything."

Hence he is a perpetual student.

Straus: "Sufficient to impress the customer with confidence that his needs will be adequately filled. This includes complete knowledge of quality, uses, suitability, durability, etc."

No expert in the church field could compact more wise advice for us. Religion is so often a secondary thought that most people know nothing about its promises, purposes, or power.

Capper: "Everything possible. Of course he should know its construction, make-up, characteristics, etc., but, more than that, he should know just what service it will render to the buyer.

Religion must be shown to be profitably applicable for all kinds of daily needs.

Kraft: "Everything."

In religion, as in business, we need to be posted if we are to meet objections.

Day: "He should be thoroughly conversant with the development of the industry and the materials of manufacture, and in close touch with the demands of his trade."

By talking religion with others and knowing the "Book" we will understand its texture, adaptability, and reliability.

Resor: "He should, of course, have a thorough knowledge. In addition, however, it is vital to know the relation of his goods to the prospect. For example, in selling a product it is even more necessary to know what the product will do than how it is made."

The testimony of experience and the explanation as to how religion will help the particular case is very important.

Ecker: "Everything, and unshakable confidence in their merit."

No hesitation in believing that man cannot live by bread alone and that he only reaches his full size by conscious fellowship with God.

Sams: "The more complete his knowledge the greater his equipment."

How can we talk about Him effectively if we do not know his life, his book or his indwelling presence?

4. WHAT SHOULD INSPIRE HIM TO SELL HIS GOODS?

Penney: "Confidence, service or a desire to serve."

He will be confident that religion will equip one to serve anyone, any place.

Hays: "He is prompted by the knowledge that he has something which will *add happiness* to the life of the man who buys his goods."

The fruits of the Spirit are "love, joy," and in no other way but through religion can anyone insure them.

Straus: "Satisfaction in doing the job well and adequate recognition of his value."

Paul was a consecrated egotist, and he was triumphantly active even while in prison.

Capper: "Theoretically, the rendering of a real service. And the real salesman does get real inspiration from this! It must be said, however, that most commercial salesmen are inspired quite largely by the possible remuneration and advancement which they will receive as a reward for successful work."

Religion offers tangible rewards for the earnest worker; "Godliness is profitable" (1 Tim. 4. 8).

Kraft: "Belief in his house and his merchandise."

Doubt deadens the message and weakens the appeal. Do we believe that right will win in the end?

Day: "A desire to accomplish and be successful."

Nothing will fit us to meet life like a sane knowledge of religion.

Resor: "A firm belief in the merchandise or service he is selling; that is, a belief not only in its intrinsic value, but its value to the person to whom he is selling it. With such a knowledge he can know that he is not only doing a necessary part of the world's work, but is contributing to its progress."

The real requisite of a good religion salesman could not be made clearer. Apply this test thoughtfully to your talk about the Kingdom.

Ecker: "Faith."

As certain that truth will bear a harvest as is the seed-sowing farmer.

Sams: "The conviction that he is advancing his own interests, but at the same time rendering a service to his customer and the public by giving value received."

No one can be a religion propagandist without developing his own hitherto undiscovered traits and also winning the warm and enduring friendship of those who get the same benefits.

5. How Far Should He Be Sustained by the Ideal of Service?

Penney: "Completely."

It is a great comfort to remember that the Master promised, "Inasmuch as ye have done it unto one of the least . . . ye have done it unto me."

Hays: "Service is the supreme commitment of life. Every man, whatever his occupation, should be actuated by a sense of serving."

The largest place of service is therefore the place where he will grow most rapidly and sturdily.

Straus: "Service as an ideal is essential to success in any industrial or commercial occupation."

A program of helpfulness is not a chimerical dream, but a training school for greatness.

Kraft: "To the utmost."

For then we know that every effort, whether visibly successful or not, brings us benefit.

Day: "Service is one of the greatest points of contact a salesman has for repeat orders. The concern giving the best service to-day is the one always on top."

Jesus showed the way to serve by serving, and can teach us the best method for every "call."

Resor: "Genuinely interested in the problems and needs of the people to whom he is attempting to sell. The ideal of service is the leaven that raises his work from that of the mere treadmill."

Exuberance saves us from the cold grind of duty when we recall what Christ as Master will do for the people we approach.

Ecker: "To the limit of his convictions."

Never doubting but that even giving a "cup of cold water" will bring blessing.

Sams: "The first law of nature is self-preservation. Therefore, in my judgment, it follows that humans think first of 'What does it mean to me?' However, aside from this, it is good business to think first of service, because if one will render a needy service, the rewards, whether in terms of material things or otherwise, will follow as a natural sequence."

Service increases capacity for enjoyment, as deep breathing does the lung capacity, or loving does the circle of loyal associates. It opens a gymnasium in which we can build worthful and fragrant personalites for which there is great demand in the business and social world.

6. SHOULD HE ENDEAVOR TO BUILD A WINSOME PERSONALITY, AND HOW?

Penney: "Personality is most essential. Personality can only be developed through character. It can be obtained by (1) Inspiration, (2) Aspiration, (3) Determination."

Disciple winning offers an ideal school to one who will take the full course and allow nothing to sidetrack or defeat him.

Capper: "Yes. By the development of the same characteristics which make any likable, successful human—friendliness, sympathy, tolerance, and personal habits which command respect anywhere."

Working with Jesus, we grow like him in winsome magnetism.

Kraft: "He should study to build a great personality regardless of his work, but I have known a rare salesman now and then who succeeded in spite of a personality that could not be overcome."

God will use any obedient person and improve his personality while he works.

Day: "I am not a believer in this so-called 'high-power salesmanship.' Some of the most successful salesmen I have met were not those who had just pleasing personality and good looks, but who had a rugged sincerity and a knowledge of their goods that carried conviction. These are greater than all other so-called attributes of good salesmanship. This does not mean, however, that personality should not be developed."

There is certain success for the energetic, patient person who does his best in sowing seed-truths.

Resor: "Yes. By being natural and as personable as his physical characteristics permit. Mixing with other people, reading good fiction and history, and cultivating a tolerance of other people's opinions will help."

It is not easy to be courteous to and considerate with people who radically differ with us, but it is very profitable nevertheless.

Ecker: "By all means he should—by cultivating good manners and infinite patience."

The musician pays and pays to reach efficiency. What should we do who represent, and each in his way, reproduces, the virtues of our Lord?

Sams: "Yes—by increasing his knowledge, not just of his own immediate interests, but of all things that are cultural and worth while. With this knowledge he will speak understandingly to prospective customers, thus leaving the impression that such a man is worthy of trust and patronage."

To represent the Kingdom we must cultivate the fruits of the Spirit; then people will want to know how to grow the same in their own lives.

II. Questions Sent to Church Laymen

A list of questions was sent to a group of laymen covering all classes, from ocean to ocean, as follows: Mr. William E. Carpenter, banker, Brazil, Ind.; John H. Cox, Norwalk, Ohio; Lieut.-Gov. Luren D. Dickinson, Charlotte, Mich.; Mr. C. Ray Gates, superintendent of schools, Grand Island, Neb.; Mr. Blaine H. Gifford, insurance agent, Erie, Pa.; E. C. Harley, Dayton, Ohio; Mr. Frank A. Horne, president of Merchants' Refrigerating Company, New York City; the Hon. Thomas E. Jenkins, congressman, Ironton, Ohio; Mr. Watson S. Moore, president W. S. Moore Grain Company, Duluth, Minn.; Mr. George F. Moss, manufacturer, Mauwatosa, Wis.; Mr. O. L. Nelson, general secretary, Minneapolis Federation of Churches, Minneapolis, Minn.; Mr. Ernest W. Peterson, editor Portland Journal, Portland, Ore.; Mr. Frank H. Ryder, manufacturer, Cobleskill, N. Y.; Mr. Arthur H. Sapp, former president Rotary International, Huntington, Ind.; Mr. Wilmot T. Smith, president Laymen's Association, San Bernardino, Cal.; Mr. W. L. Smithies, secretary Duluth Council of Churches, Duluth, Minn.; Judge H. R. Snavely, Marshall, Ill.; J. S. Ulland, banker, Fergus Falls, Minn.; Mr. Dean Taylor, postmaster, Fairfield, Iowa; Mr. Edgar T. Welch, president Welch Grape Juice Company, Westfield, N. Y.; Mr. Wayne C. Williams, former attorney-general, Colorado, Denver, Colo.; Mr. R. B. Spencer, editor Times, Fort Morgan, Colo.

The answers have been closely edited, no two replies actually alike are given. Each stresses a different phase.

1. Were You So Raised as to Count Yourself a Christian from the Beginning?

Of the eighteen replies to this question, fourteen answer "Yes." Only four were converted in revivals, and three of these were raised in a religious home. No wonder that Mr. Gates writes: "Most of those whom I know who work at the job grew up in the Sunday school."

Taylor: "I was taken to preaching service from earliest childhood. I have taken my children to morning *preaching service* in the same manner—two boys, now twenty-one and sixteen years—and they are both glad to come to the family pew, about eight rows from the front, each Sunday."

Horne: "Yes, the major influence was a Christian home, and entering *church membership in the early teens.*"

Moore: "Started at six years. There was nothing wanting in home training."

Spencer: "I can't remember the time when I didn't feel that I was a Christian, but I made my public profession at a definite time."

Gifford: "Was raised in a Christian home, yet I felt constrained to make a public confession when about fourteen years old."

Nelson: "Yes, but at sixteen in a *revival meeting* I made my own decision, and from that time I had a real experience."

Cox: "Yes, but I also had to go to the altar and be converted. I had to have an experience. One great trouble now is that we are admitting thousands who have *never* had any *sort* of religious *awakening*."

2. IF NOT, WHAT LED YOU TO BECOME AN AVOWED DISCIPLE OF CHRIST AND TO JOIN THE CHURCH?

Peterson: "The *teaching received at home* and in church, which gradually brought me to the place where I made both decisions."

Dickinson: "I received some suggestions in the home and Sunday school, but more particularly the *conviction as a young school-teacher* that I must be a *pattern for the youth* under my care and that I must have God's help to be the right kind."

Taylor: "At about thirteen years of age I was enrolled as a preparatory member. Later the pastor talked at some length with me. I was much *impressed as a child* that the pastor should *treat me with such* consideration. Although I had heard him preach *for nearly his limit* of five years, I do not remember anything of that. How a *preacher* talks with the little children on the street is *worth more* than five thousand of his sermonettes."

Smithies: "Family training, religious home atmosphere, the preaching of many men, and, finally, the word from one of my teen-age Sunday-school *associates* that he had gone forward, led me to do the same."

Harley: "Contact with several consecrated young men while at college."

Welch: "At the age of *twelve, while listening* to an evangelistic sermon in a series of special meetings, I was *brought under* conviction."

Gifford: "It was a well-ordered revival where I received the impulse to acknowledge Christ publicly. Through the appeal of the evangelist and the fact that one of my brothers and my chum made the decision on that same night."

Carpenter: "In an old-time revival and the personal touch of friends."

3. DID SOME INDIVIDUAL HAVE A POTENT INFLUENCE (*a*) IN LEADING YOU PUBLICLY TO ACCLAIM FEALTY TO CHRIST (*b*) IN DECIDING YOU TO JOIN THE CHURCH AND BECOME AN ACTIVE WORKER?

Only three of the seventeen who replied were not won to discipleship by some person's influence. Three reported "mother," two "father," and three "parents." How these answers do exalt the influence of home!

Dickinson: "No, I believe God answered my prayers and gradually led me all alone to become interested in Christian things, publicly acknowledge Christ and join the church."

Taylor: "My mother, with rare insight into the development of a child's life, read to us Hurlburt's *Story of the Bible.* This, with its numerous pictures, fixed in my mind an outline of the Bible, of priceless value. Each *picture stuck in my memory and with it a Bible story.*"

Welch: "My father was the greatest influence."

Horne: "My mother more than anyone else."

Gates: "My mother. *Our pastor's wife,* who had a Sunday-school class of high-school boys and girls, also had a good deal of *influence with me,* but I made the decisions on my own account, not even telling the pastor in advance of my purpose to 'go forward' at his evening service."

Spencer: "It was a *neighbor* for whom I had a high regard that suggested that I make a *public profession.*"

Sapp: "None other than an evangelist and the inspiration of *public meetings.*"

4. HAS YOUR EXPERIENCE FURNISHED NOTABLE INCIDENTS OF INDIVIDUALS WON TO DISCIPLESHIP AND MEMBERSHIP IN THE CHURCH THROUGH PERSONAL INTERVIEWS?

It is pathetic to find that few incidents of personal work were sent in either by the laymen or laywomen. Doubtless more could have been given, but the paucity is shown by the omissions.

Smithies: "I believe in the personal-interview system and have seen many led into the church through it. But I also *believe that we need an occasional* unusual '*stirring*' that creates the atmosphere for the work, which should be continuous."

Moore: "As a Sunday-school superintendent for thirty years it has been my experience that recruits through this agency of the church came because of personal contact with teachers and the home."

Jenkins: "I think personal objections to religion have been removed in many cases because the people have so generally changed their mode and manner of living."

5. Why Is It, in Your Opinion, That People Find It So Difficult to Talk About Religion in a Conversational Way?

Nelson: "Because they have not been led into a *real experience*."

Gifford: "Not taking their Christian work as seriously as their material work."

Spencer: "It may be due to a lack of Christian experience or a consciousness that they are not living up to their light."

Ulland: "Fear of being misunderstood. Lack of fervor and faith."

Smith: "The unfounded impression that religion is something apart from daily living."

Moss: "It is a sacred subject and a very personal matter."

Williams: "Timidity and natural embarrassment more than anything else."

Smithies: "We have failed to 'make it a habit' to converse about religion. *A preacher* should make religion evident in any speech *anywhere* and laymen should cultivate making it possible to talk about religion easily."

Peterson: "I find religious conversation more natural when it is not forced, and more frequently a subject with business men *after they become acquainted* and learn I am not a fanatic.

These men often tell their troubles confidentially, after years of acquaintance, because they want Christian sympathy. Here, again, I carefully guard against 'overselling' the church. I believe there is a place, however, for 'hard selling' in the religious field."

Cox: "Organization has become a fetish. Through it the minor activities have been forced into major positions. It is not uncommon to have two hundred and fifty mature men and women in our school at 9:30 A. M., but less than forty per cent of them in church at 10:30 A. M. 'Church Work' rather than the work of the church. Consequently, the blood is rapidly becoming water. Less than thirty per cent of the church members give anything to World Service and less than forty per cent attend regularly."

III. QUESTIONS SENT TO CHURCH WOMEN

While *women workers* have always put the men to shame, they were never so efficient as now. In the Methodist Episcopal Church they raise more money for missions alone than is raised by all the members through the regular church channels. And this mission work gives them a mental and spiritual breadth and depth sadly lacking among the men. It is surprising, therefore, to find so little evidence of personal evangelistic work among them. If they seem inactive in this field, what can we expect of the men? There are, however, increasing signs of awakening. Mrs. Helen B. Montgomery, at one time president of the Northern National Baptist Convention, writes, "I am glad that someone is beginning to think along the lines of personal evangelism." In the call of the united boards of women's mission societies the suggestion is made that prayer be offered "for a revival of the Spirit and practice of witnessing for Christ, that each believer may speak to friend and neighbor with the simplicity and eagerness so characteristic of the Christians immediately following Pentecost." To a number of questions sent to a small but representative group of women from all sections and denominations replies were received indicating a spiritual life which, if guided rightly, can do much to increase the actual strength of the churches. Answers were received from Mrs. Robert A. T. Bitgood, New London, Conn.; Mrs. D. B. Brummitt, Evanston, Ill.; Mrs. H. R. Chamberlin, Toledo, Ohio; Mrs. E. A. Chase, Providence, R. I.; Mrs. G. W. Coleman, Wellesley Hills, Mass.; Mrs. Ozora S. Davis, Chicago, Ill.; Mrs. A. E. Griffith, Des Moines, Iowa; Miss Florence Hooper, Baltimore, Md.; Mrs. I. D. Jones, Cincinnati, Ohio; Mrs. W. A. Montgomery, Rochester, N. Y.; Mrs. M. L. Robinson, New York City; Miss Vida D. Scudder, Wellesley, Mass.; Mrs. F. H. Sheets, Evanston, Ill.; Mrs. L. M. Stevenson, Covallis, Ore.; Miss Lucy Sturgis, Oldfield School, Glencoe, Md.; Mrs. W. F. Tomlinson, Rice Lake, Wis.

1. WHY, IN YOUR JUDGMENT, ARE WOMEN MORE ACTIVE IN CHURCH THAN MEN?

Tomlinson: "Women seem more responsive to the suggestion of service for love's sake, and the more thoughtful recognize the debt of *gratitude to Jesus for lifting* the status of womanhood."

Chase: "Because they usually have more to do with the *child training* in the home: so they carry it into the religious field, to the Sunday school or young people's work."

Scudder: "Not so preoccupied with money-making; under less economic pressure."

Griffith: "The husbands support the women who give their services without compensation to the various missionary societies."

Montgomery: "Women are not naturally much more religious than men. I think if pastors put in as much time finding church jobs for their men as they do for women, they'd get a response."

Robinson: "Because women have more leisure time than men, both to do the church work and to become informed as to those needs which require the work."

Chamberlin:. "Because it gives them opportunity for *activity* and *self-expression,* which *men find in their* business."

Brummitt: "They find in church work a mental and *spiritual satisfaction.*"

Jones: "They have a larger number of organizations. Responsibility develops. Men should have organizations to study world service as women do missions."

2. Why Are Comparatively So Few Active in Church Work?

Tomlinson: "Lack of that '*arrest of thought*' that Frances Willard so frequently referred to. There must needs be a 'conviction' of the need for giving oneself in service, even as for the need of finding fellowship with the Master."

Bitgood: "Because they have not an *inner urge* which makes them feel they must help in giving to other people what is the mainspring of their own life."

Hooper: "With the younger and more broadly *cultured women,* because there is not enough in it in its usual form to challenge *their creative* instincts. 'Serving church suppers' at a loss or, at best, a dubious profit, and selling fancy work no one wants does not make a very deep appeal."

Sheets: "Because the church has allowed so many *worthwhile* enterprises to be secularized."

Scudder: "Because many are working for Christ and his Kingdom through *secular agencies,* which are often far more *fundamental than church* organizations.

Sturgis: "So few who want to serve humanity believe that the church can really help them to do so."

Robinson: "Because the church often *loses its hold* on its young people, and other interests, such as *club, lodge,* educational, and social pursuits absorb their time and attention."

Griffith: "We fail to show the leaders in other organizations the services they can render in the church and carry it into the eternal life."

Montgomery: "The biggest reason is that many women, like men, are crazy for amusement. *Bridge, afternoon teas,* the moving-picture theater, are all claims put before those of the church in deciding programs of activity."

Chamberlin: "Because in *complexity of* modern life they find more freedom in other channels."

Coleman: "The *demands of business,* in the cases of many."

3. HOW CAN WE WIN MORE WOMEN TO CHRIST AND CHURCH MEMBERSHIP?

Jones: "We must have a fuller *reception* of the *Spirit of God* in *our own hearts* before we can give that Spirit to others."

Chamberlin: "By making Christ more real and indispensable to us."

Bitgood: "By putting more emphasis upon the spiritual."

Tomlinson: "When the *reality* of the *Master's* revelation of the Father grips the mind, the *experience* of fellowship with him *controls the life,* and the urge of the indwelling Spirit directs activities, we shall be constrained to communicate these."

Robinson: "By showing women that only as *their life* partakes of the Christ life can it be the attractive, *beautiful life* that God intended we should live."

Hooper: "Awaken them to the fact that a *religious experience* of a vital sort is the most *thrilling thing* in the world, that life's most urgent problems find their happiest solution in Christ, that life's most glorious adventure is in his service."

Stevenson: "Prayer and personal work."

Sheets: "By being ourselves real Christians and having a message in which we believe so fully *ourselves that we cannot keep from* telling it."

Sturgis: "By loyal association with whatever branch of his church we determine and experience is best adapted to help us to be Christian."

Montgomery: "By adopting *definite plans of personal* evangelism; by giving ourselves to prayer; by putting the interests of Christ first in our lives."

Scudder: "By intellectual work *restating* ancient truth in terms for our generation."

Coleman: "Thought, *planning, effort,* by *the pastor* and by a group of women chosen by him for that specific work."

Davis: "The church has been rather slow also in opening its position of influence to women. The offices of the church are largely reserved for men, while club work and other fields afford *them positions of power.* So they turn from the church work to club work."

4. Why Do Women Neglect Specific Efforts to Win Their Friends to Christ and Church Membership?

Montgomery: "Many of them neglect it because having had no personal experience of Christ's salvation, they do not desire it for others. They cannot work earnestly for what is *perfunctory* and unreal to them."

Hooper: "*Lack of conviction* in their own lives of the *real value of religion;* from fear of inconsistencies in their own lives which would nullify their approach to others."

Sturgis: "The natural desire to be popular and not to be thought peculiar. Also the New England attitude that if we are known as a follower of Christ we need not speak."

Scudder: "Partly *reaction from the pietistic* methods of the last century."

Sheets: "Because of the prevalent doubt; spiritual *matters being* difficult of proof."

Coleman: "Indifference, *time given to other* and more enticing things."

Griffith: "Not knowing the blessedness of the experience of bringing their friends to Christ."

Stevenson: "Lack of full joy of being coworkers with Christ."

Tomlinson: "Timidity, fear, lest we blunder."

Chamberlin: "Diffidence rather than indifference. *Lack of experience in 'selling.'*"

Davis: "We now have a wider range of acquaintance and *fewer intimate friends* with whom we naturally discuss such topics."

Bitgood: "For so long it has not been considered '*good form*' to talk of religion."

The following contain the gist of the whole matter:

Jones: "Because they are not *led by, or rather,* are not *obedient to the Spirit* of God. We make *our own plans,* go our own way, and then wonder why God does not bless and accompany us. Enoch walked with God, but he went God's way and not his own."

5. HOW CAN WE AWAKEN THEM TO THE RESPONSIBILITY AND PRIVILEGE OF THIS KIND OF WORK?

Hooper: "By a *pastor who practices what he* preaches; perhaps by *selected classes* in methods of personal evangelism; by missionary addresses which show what personal evangelism has actually done. The surest *method is to win the women of the* church to a vital religion of their own. When they have that they will *pass it on to others without* urging or teaching. They talk *glibly about* the church and its activities, about the pastor and his family, but not very much *about religious reality.*"

Bitgood: "By bringing them into *contact* with people who are *giving themselves* in service without *reward or honor.*"

Sturgis: "By developing the will to understand (*a*) Christ, (*b*) the church, (*c*) the church's message to the world and, after all, only disciples can win other disciples, and only those willing to be *disciplined* can serve either Christ or the church."

Tomlinson: "By the actual investment of one's own life. By a personal evangelism that shall give expression to the need for such service."

Griffith: "Set them a good example by working at the task of bringing our friends to Christ."

6. Do You Know Any Peculiar Instances of Women Won by Personal Work?

Montgomery: "I think about the only way that women ever are won to a *more consistent* Christian life is through the *personal work of some of their* friends."

Brummitt: "This summer I have had fellowship with a girl who graduates from a great college next June, who was *won at a summer school* five years ago."

Tomlinson: "I have in mind a maiden lady of considerable means, living on a farm, and tied up with the interests connected with that farm. An officer in a missionary society laid siege to her with a 'gospel of service' and was successful in securing a new worker and in opening a new life to one 'who knew no world but her farm.' "

Jones, who founded the Evangelistic Department of the Women's Foreign Mission Service, and who is also a national vice-president, gives a number of impressive incidents showing how ordinary occasions can be used to win disciples. She thus won a woman peddler, a brother-in-law, an aged visiting relative, and her whole Sunday-school class of girls.

IV. Questions to Ministers

The names of ministers with an evangelistic Spirit were requested from editors of many denominational church papers. A list of questions was then sent to each one. So many responded that the task of selecting and editing the varied and representative replies has been most difficult and many valuable ones have been necessarily omitted; others failed to arrive in time. The names are listed alphabetically, in denominations.

Baptist

W. S. Abernethy, D.D., Calvary Baptist Church, Washington, D. C.

J. Whitcomb Brougher, D.D., First Baptist Church, Oakland, Cal.

Len G. Broughton, D.D., The Baptist Tabernacle, Atlanta, Ga.

M. E. Dodd, D.D., First Baptist Church, Shreveport, La.

O. C. Johnson, D.D., First Baptist Church, Tacoma, Wash.

T. J. Villers, D.D., First Baptist Church, Portland, Ore.

Congregational

David M. Beach, Payson Park Congregational Church, Belmont, Mass.

J. Douglas Horton, Leydens Congregational Church, Brookline, Mass.

Lutheran

Oliver D. Baltzly, D.D., Kountz Memorial, Omaha, Neb.

Alvin E. Bell, D.D., Toledo, Ohio.

G. J. Gongaware, D.D., Charleston, S. C.

E. W. Harner, Denver, Colo.

Paul Kunzmann, Seattle, Wash.

Methodist Protestant

J. N. Link, S.T.D., Baltimore, Md.

W. A. Melvin, Baltimore, Md.

R. W. White, Wilmington, Del.

R. H. Staples, Newark, N. J.

Methodist Episcopal

W. D. Beach, D.D., district superintendent, New Haven, Conn.

Albert E. Beebe, D.D., Bridgeport, Conn.

G. E. Bishop, D.D., New Rochelle, N. Y.

Samuel Blair, Embury Church, Collingswood, N. J.

Charles W. Brashears, D.D., Dayton, Ohio.

Robert E. Brown, D.D., Albion, Mich.

Oscar M. Buck, Drew University, Madison, N. J.

John E. Charlton, D.D., Maplewood, N. J.

Alfred T. Coman, D.D., Ithaca, N. Y.

H. H. Crane, D.D., Elm Park Church, Scranton, Pa.

M. S. Davage, D.D., President Clark University, Atlanta, Ga.

W. W. T. Duncan, D.D., Emory Church, Pittsburgh, Pa.

O. W. Fifer, D.D., district superintendent, Indianapolis, Ind.

Wallace H. Finch, D.D., Mount Vernon, N. Y.

John Flynn, D.D., Tabernacle, Binghamton, N. Y.

M. B. Fuller, D.D., Lakewood, Cleveland, Ohio.

Stanley Grannum, D.D., Cory, Cleveland, Ohio.

Dr. L. O. Hartman, editor Zion's Herald, Boston, Mass.

George E. Heath, D.D., Malden, Mass.

E. E. Helms, D.D., First, Los Angeles, Cal.

Paul Hutchinson, D.D., managing editor Christian Century, Chicago, Ill.

W. Gray Jones, D.D., Wilkes-Barre, Pa.

Frank Kingdon, D.D., East Orange, N. J.

John W. Langdale, D.D., book editor, New York City.

John B. Magee, D.D., Pittsburgh, Pa.

Chester C. Marshall, D.D., assistant superintendent, Methodist Episcopal Hospital, Brooklyn, N. Y.

C. M. McConnell, D.D., Boston University School of Theology, Boston, Mass.

W. A. Melvin, D.D., Baltimore, Md.

Victor G. Mills, D.D., Montclair, N. J.

W. S. Mitchell, D.D., Worcester, Mass.

G. Bromley Oxnam, D.D., president DePauw University, Greencastle, Ind.

Jacob S. Payton, D.D., district superintendent, Pittsburgh, Pa.

H. F. Rall, D.D., Garrett Biblical Institute, Evanston, Ill.

Edward F. Randolph, D.D., Tioga, Philadelphia, Pa.

J. E. Skillington, D.D., Altoona, Pa.

Edmund D. Soper, D.D., president Ohio Wesleyan University, Delaware, Ohio.

W. L. Stidger, D.D., Copley Square Church, Boston, Mass.
Fred D. Stone, D.D., "Irving Park," Chicago, Ill.
E. F. Tittle, D.D., "First," Evanston, Ill.
Philip S. Watters, Plainfield, N. J.
Bruce S. Wright, D.D., Buffalo, N. Y.
L. C. Wright, Ph.D., Euclid Epworth, Cleveland, Ohio.

Methodist Episcopal, South

Forney Hutchinson, D.D., Oklahoma City, Okla.
R. L. Russell, D.D., Druid Hills, Atlanta, Ga.
J. N. R. Score, T.D., Houston, Tex.

Presbyterian

H. Ray Anderson, D.D., associate pastor "Fourth," Chicago, Ill.
William H. Foulkes, D.D., Newark, N. J.
Paul T. Johnson, D.D., Lincoln, Neb.
Hugh T. Kerr, D.D., Shady Side, Pittsburgh, Pa.
H. H. McGuilkin, D.D., Orange, N. J.
T. G. Speers, Brown Memorial, Baltimore, Md.
J. Ross Stevenson, D.D., president Princeton Theological Seminary, Princeton, N. J.
John Timothy Stone, D.D., president of Presbyterian Seminary and pastor "Fourth," Chicago, Ill.

Reformed

Conrad Clever, D.D., Hagerstown, Md.
John A. Dykstra, D.D., Grand Rapids, Mich.
Abram Duryee, D.D., New York City.
H. A. Fesperman, Greensboro, N. C.
Orris W. Haulman, Akron, Ohio.
H. Nevin Kerst, D.D., Canton, Ohio.
J. C. Leonard, Lexington, N. C.
J. W. Meminger, D.D., Lancaster, Pa.
John A. Thurston, D.D., Schenectady, N. Y.

Daniel G. Verway, New York City.

E. F. Wiest, D.D., Columbiana, Ohio.

Rufus C. Zartman, D.D., superintendent Evangelism in the Reformed Church in the United States.

Universalist

H. E. Benton, D.D., Philadelphia, Pa.

F. W. Betts, D.D., Syracuse, N. Y.

S. R. Brooks, Malden, Mass.

George A. Gay, Brewton, Ala.

H. W. McPherson, D.D., Springfield, Ill.

U. S. Milburn, D.D., Everett, Mass.

Frederic W. Perkins, D.D., Washington, D. C.

Harry W. Reed, D.D., Watertown, N. Y.

Vincent E. Tomlinson, Worcester, Mass.

Some of these ministers are not quoted in the following answers, but their vote is recorded in the "Yes" and "No" sections, or else their replies have agreed with others already quoted.

The first question was:

WERE YOU SO RAISED AS TO COUNT YOURSELF A CHRISTIAN FROM THE BEGINNING?

In answer many pastors, like John Timothy Stone, merely answered "Yes." Others replied more in detail. Thirty-nine of the group give an affirmative reply to the question, which fact should drive us to give more attention to the boys and girls. Many of the replies are here quoted.

Johnson: "I was brought up in a home where I was taught that you could not become a Christian until you had reached the early teens."

Fifer: "My parents prayed even before I was born that I might be a minister, though I was expected to be 'converted.'"

Bishop: "Raised in a Methodist church, but definitely converted when thirteen years of age."

Russell: "I was raised to believe that every child was born into this world a sinner, and could be saved only by repentance and faith."

Beach: "Though I was raised in a Christian home, it was thought necessary to be converted. As the result of a revival I united with the church at ten. It was too early, and there followed some years when I cared little for the church even though I attended with some regularity."

Fesperman: "Came into the church through the catechetical class and Sunday school. It was as natural for me to do so as it was to advance from one grade to another in the public school."

Perkins: "Church membership came as a natural ratification of a spiritual fellowship taken for granted."

Soper: "Yes, I was, but never did feel myself a Christian until I had a definite experience when I was a boy nearly sixteen years of age."

Langdale: "Yes, but with the expectation that I was to make a distinct choice for myself, which I did at thirteen years of age."

Stevenson: "I am a son of the manse and cannot recall a time when I did not regard myself a Christian in line with the teachings of Godly parents."

Tomlinson: "When I was a small boy I was christened, and from that time on felt I was in the church."

Buck: "I was brought up in a missionary home, where I was carefully trained from infancy."

McGuilkin: "Yes, in a very Godly home, with a mother who was my best teacher."

Dysktra: "I was early taught that I was a child of the covenant, that inasmuch as my parents were Christians, I through them had become a member of the household of faith."

Kunzman: "Yes, in the home of a Lutheran pastor, baptized in infancy, at which time I was dedicated to the gospel ministry."

Link: "Uniting with the church was looked forward to as a natural event and was anxiously awaited."

Meminger: "Stayed out of church because at seven I knew I would have to preach. My pastor, learning the trouble, cleared the 'way.'"

Wright: "My parents believed in the 'family pew,' and we sat together."

Helms: "No, I was brought up in an old-fashioned country Methodist home where emphasis was laid on definite conversion when we had reached the age of maturity."

Mitchell: "Reared in the old revival idea that you must find God through conversion at the altar."

Hutchinson: "I was converted at an old-fashioned camp meeting at eleven years of age and joined the church immediately."

It is necessary to omit many valuable answers to question two, which was:

"IF NOT ACCOUNTED A CHRISTIAN FROM BIRTH, WHAT LED YOU TO BECOME AN AVOWED DISCIPLE OF CHRIST AND TO JOIN THE CHURCH?

It was interesting to discover that the old-fashioned revival meeting brought only four to a complete decision, while thirty-three made the "confession" as a result of an individual's influence or appeal. This fact concerning our religious leaders and services enforces anew the necessity of "personal" work in winning disciples. The replies are divided into five groups:

1. *Influence of Public Services*

Helms: "Among the important items that led me into the church was the fact that we drove ten miles every Sunday to Sunday school and church."

David Beach: "At ten we moved to a new community, and since my father and family were joining the church, my next older brother and I joined, he fifteen, I ten, as a normal thing to do with the rest of the household."

Kingdon: "At fifteen in a public service I avowed my decision to follow Christ. I then began to pray and to speak at outdoor meetings. At sixteen, a boy all out of breath came running to me in church and said that he had been sent to secure me to preach at a little mission chapel connected with our church. I had never preached before, but I went. While from childhood I had expected to be a preacher, yet that experience clinched my decision."

Mitchell: "I made the 'decision' one Sunday evening at the appeal of the pastor for those who wished to join the church. Though only eight, I knew what I was doing, and this was the real commitment of my life to God."

McGuilkin: "I became a resolved Christian while listening to a sermon when I was seven years old. That sermon lives with me to this day."

Johnson: "Encouraged by my parents, I made a confession at ten years of age when I felt the 'desire.'"

2. *The Responsibility of Pastors*

Watters: "A talk in Sunday school by an assistant pastor led me to decide to do and be for myself what I formerly tried to do and be because my parents wished it."

Charlton: "Personal invitation of my pastor."

Flynn: "Two persons, one, my pastor, who took a thoughtful interest in me and whom I liked; second, a very prominent business man who was my Sunday-school teacher and who came to my home and talked with my parents and with me about making a decision and going to the altar with him."

Thurston: "I wanted to teach, so my pastor urged me to go to a religious preparatory school, saying that I could then go to college, and later teach if I wished to do so. This settled, he took the next step and asked, 'Why not plan to enter the ministry?'"

3. *The Parents' Part*

Skillington: "I was counseled and pledged with even before I was twelve years old."

Brougher: "A father's and mother's Christian living and prayers—the family altar and careful religious instruction."

Blair: "Among the contributing factors were godly parents, two saintly Sunday-school teachers and an earnest minister."

Fifer: "The constant example of a Christian home; the requirement to attend church services and Sunday school."

Fuller: "Example of my mother, the invitation of my pastor, my Sunday-school teacher, and friend."

Dodd: "Hearing my mother pray for me. The personal invitation of a schoolboy during an evangelistic meeting."

Finch: "The influence of a Christian home and mother, together with the influence of the church and Sunday school."

Marshall: "Mother's and father's influence very important, principally a memory, as they died when I was young."

Stidger: "I was influenced by my father and a Sunday-school teacher to attend an old-fashioned revival meeting, and was led by them to the altar, where I was thoroughly converted."

Brown: "A word from our aunt, in whose town I lived after my mother's death. My unreserved confidence in her life gave her 'word' its power."

4. *Young Friends*

Kerst: "Through the personal work of the pastor and also of a boy companion."

Haulman: "The influence and invitation of a little schoolgirl friend of eleven years."

Zartman: "The appeal of a young man who was preparing for the gospel ministry."

5. *Influence of Special Meetings*

McPherson: "The direct influence of a very religious local preacher in private conversation at my home, during a series of evangelistic meetings."

Soper: "It was in connection with a series of very sane meetings held at Dickinson College in Carlisle, in 1892, that I was able to come to the decision to join the church."

Heath: "When fourteen years of age, my pastor had the assistance of another preacher for a two weeks' series of revival meetings, and there one evening, following several other young people, I went to the altar and with some deep emotion 'made my start.'"

Broughton: "In an evangelistic meeting when I was twelve years old."

Wright: "Wandered into a Wesleyan Methodist camp meeting at nine and one half years. Joined church at seventeen, led by a young pastor."

"Where will we get our future ministers?" is a question often asked with great concern. The following answers emphasize the human instrumentality, even in the cases where there is a mysterious call, when all the facts are known. We must help God win, and send out his messengers if he is to be well represented. It is significant to note again the influence of "dear ones." Of specific replies, 17 testify that "parents" led to the decision to be disciples, 12 named "parents," 3 specified "father," and 2 "mother," while 15 named the "pastor" and 6 the Sunday-school teacher." When the one who influenced them to enter the ministry is identified, 26 indicate parents, to be exact, 17 name "parents," 7 identify "father," and 2 "mother"; 14 accredit the "pastor," and 3 the "Sunday-school teacher."

The third question was:

"DID SOME INDIVIDUAL HAVE A POTENT INFLUENCE (*a*) IN LEADING YOU TO PUBLICLY ACCLAIM FEALTY TO CHRIST (*b*) IN DECIDING YOU TO JOIN THE CHURCH AND BECOME AN ACTIVE WORKER?"

I limit the replies to the (*b*) section and have divided them into six groups:

1. *A Father—Clergyman Led the Way*

Buck: "I think it was my father's influence; I had such admiration, reverence, and affection for him."

Waters: "The influence of my father's life in the ministry. He never urged any particular calling upon me."

Brashears: "Father died when I was three. I hoped to take up his unfinished work."

Tomlinson: "My father died shortly after I graduated from college and something seemed to say 'who will carry on his work?' The decision to do so came rather suddenly and was not hard to make."

Score: "Father's example and mother's definite leading."

2. *Parents and Others*

Kingdon: "My father, who was a contractor by business, but the finest Christian personality that I have ever known."

Brougher: "My father's and mother's prayers, the inspiration of my pastor and the presentation of the work of the ministry by the President and professors of a Baptist college."

Oxnam: "My father and mother, and likewise a beautiful character, my Sunday-school teacher."

Coman: "Yes, parents, Sunday-school teacher, Epworth League Institute leader."

Clever: "A gentle reminder by Christian parents of the need of ministers and the preciousness of that kind of service."

Crane: "Quiet, constant, almost unrecognized influence of my father, mother and sister, and eventually of my sweetheart and wife."

Davage: "The president of a small college which I attended took an active interest in me and through his influence I entered actively into Christian work. I thus chose the ministry."

3. *The Persuasive Pastor*

Fuller: "Yes, my pastor, and school-teacher."

Fesperman: "My pastor and a close friend who was a student for the ministry and in whom I had implicit confidence."

Gray: "My minister, and our young people's organization."

Payton: "I knew of my parents' 'hope,' but a plain, untutored minister had more to do with my decision than any other person."

McGuilkin: "Yes, the old pastor of the church. I was a timid boy and he blazed the path for me."

John Timothy Stone: "My pastor, the Rev. Charles Woods, D.D., now of Washington, D. C., and another preacher friend."

Shipley: "The urge to preach came into my life through the faith of a friend who thought I could and was confirmed by the admiration I had for my pastor."

4. *Guided Toward College*

Milburn: "As a farm boy I desired to go to college, with the ministry in view, but I had no money and no one to advise me. A minister, who stopped at our house for a drink of water, learning of my desire while in conversation with the family, pointed out to me a way."

Zartman: "A college president in my father's house on the farm appealed to me to come to college and to become a preacher."

Dodd: "My first impulse came from a minister when I was fifteen who asked me if I would not like to go to college and prepare for Christian work. The second was the request of my younger brother, who had decided to enter the ministry, but on his deathbed asked me to take up the work and go forward for both of us. In my own case a pastor led me to select a 'Seminary' and so when no one else saw any 'gifts' piloted my 'career' through college into the ministry. If put bluntly to me I would have run in the opposite direction through sheer fright."

5. *Helped Clear the "Call"*

Flynn: "A pastor who encouraged me to take part in Christian work gave me opportunities to speak in public, and talked with my mother and me about what he called my 'gifts' for the ministry."

Abernathy (the late President Harding's pastor): "My Sunday-school teacher asked me to remain after 'class' was dismissed and then said, 'I think the Lord wants you to preach.' I laughed at her, and replied, 'I intend to be a civil engineer, and then, you know, I stammer so badly that I cannot talk in public.' 'Nevertheless,' she said, 'if the Lord wants you to preach, he will remove the handicap.' Shortly afterward, while in my teens, and still in college, my pastor informed me that I had been selected to be superintendent of a newly opened mission Sunday school. I replied, 'I cannot do it because I stammer so badly.' He answered, 'The Lord will take it away.' I took the mission and the Lord took away the impediment in my speech. I entered the ministry largely because a Sunday-school teacher and a pastor were so persistent."

Dysktra: "At the time when my credits had already been sent to a college engineering department my pastor called and presented the claims of the ministry and by recalling my gifts showed me that the ministry offered a larger field."

Kunzman: "While in college all electives were in preparation for engineering. During the summer following graduation I went camping with a friend who was attending the theological seminary and conversations concerning one's life work decided me."

Johnson: "A number of ministerial students in college was the determining factor."

Kerst: "Through my general contacts at college and through hearing some of the great preachers."

Harner: "A delegate to a Christian Endeavor convention, walking down the street with me, said, 'My boy, wouldn't you like to become a minister?' Though only seven, the suggestion gripped me permanently."

6. *An Inner Conviction*

Langdale: "I seemed to be born into the ministry, but I was also influenced by the faithful minister of a small and little known church."

Link: "I can't remember a time in my life when I did not want to be a minister. It seemed to be inborn."

Villers: "Since I was five years old I longed to be a preacher, and that decision has never left me. In forty years I have not been free from the responsibility of a pastorate for a single day."

Wiest: "I built an air-castle when a boy and therein I saw myself as a preacher, and finally came to the realization of my dream."

Heath: "My pastor tried evangelistic services, doing his own preaching. No results and a dwindling audience drove him into the smaller vestry, but in those meetings my heart was gripped with the urge for the ministry."

Mitchell: "My decision to go into the ministry came at a summer student conference of the Y. M. C. A. in response to life appeal."

Melvin: "I felt called to the ministry from the date of my conversion. I could scarcely think of anything else, day or night."

Helms: "While in college a fellow student faced me with the question, 'For the life of me, Helms, I don't understand why you are not a Christian.' That question brought me under conviction and to a 'decision,' and the call to the ministry seemed to come with my conversion."

Wright: "Death of pastor and the feeling that I should take up his work."

Finch: "The connection with the ministry grew within me.

I think I had reached a conclusion before anyone spoke to me definitely about the matter."

Verway: "The 'call' came at a Sunday-morning service, and while I was considering it my pastor approached me and pointed the way."

Fifer: "My 'call' was distinct, for years before I made public acceptance of Christ."

Haulman: "Like Saint Paul, I was literally knocked down by the Lord."

Brown: "My call to the ministry seems to me now a strict and inescapable impression of the Spirit of God."

Some of the incidents sent in answer to question No. 4 have been used in other sections of this book, but a few of the replies are given here under groups.

The question:

"HAS YOUR MINISTRY FURNISHED NOTABLE INCIDENTS OF INDIVIDUALS WON TO DISCIPLESHIP AND MEMBERSHIP IN THE CHURCH THROUGH PERSONAL INTERVIEWS?"

1. *The Influence of Evangelistic Services*

Oxnam: "The educational work was often done in the public service, but the actual decision was made in the private interview."

Reed: "I win the large majority of people through personal work, supported by a strong evangelistic note in all my preaching."

Blair: "I have a 'Spiritual mission' annually, with special assistance from outside, but even this is not to be compared with the fruitful results attending 'personal interviews.'"

Wright: "Evangelistic meetings create a spiritual atmosphere for personal work."

Perkins: "Setting apart Lent for personal work which was emphasized in the meetings created an expectancy which often brought out intimations of readiness from people of whom I might not have thought.

John Timothy Stone: "I believe most definitely that personal method of approach to men is the strongest in winning them to Christ."

2. *Pastors Credit Success to Personal Work*

Heath: "In my early ministry evangelistic services were effective, but for the last ten years the great bulk of accessions has been through pastoral interviews. More recently visitation evangelism has enlisted valuable lay helpers."

Fifer: "For twenty-five years this has been my satisfying form of evangelism. I also organized a group of lay members for such work."

Anderson: "Yes, my ministry is built about this method."

McGuilkin: "I have received hundreds of people on 'confession' and in nearly every case it was by personal work."

Stidger: "Most of the more than a thousand people who have come to Christ in my ministry have come through personal work."

White: "During my ten years in the ministry I have won five hundred, mostly through personal work and those thus won have 'stuck.'"

Helms: "Uncounted numbers, many of them the most striking cases and experiences. These range in age from young childhood to eighty-eight years of age."

Brougher: "During a ministry of thirty-five years I have baptized thousands into the membership of my churches on confession of faith in Christ, and the big majority of them made the 'decision' as the result of a personal interview."

Hutchinson: "It is very rare that anybody joins the church on profession of faith with whom I have not had a previous interview."

Beach: "Nine tenths of all those whom I have received have been won by personal work."

Gongaware: "A man over eighty, all of whose family were church members was easily won, and said to me, 'I would have confessed Christ sooner, but no one ever invited me before.'" What a condemnatory comment!

3. *It Wins Disciples*

Wright: "The quiet, unacclaimed work, face to face, deliberately at the expense of time and effort, thus are disciples won."

Kerr: "Particularly men are thus won who had reached maturity and whose wills needed reenforcement and whose church life became after decision a distinct joy."

Langdale: "I believe the most imposing and intimidating personalities can be reached for God by personal work. After many a long evening of explanation and persuasion, midnight has found me on my knees with some prominent professional man who was committing his life to God."

Kurzman: "I have continually stressed the doctrine of the priesthood of all believers. In my present parish I have the largest group who find joy in leading others to Christ."

David M. Beach: "Have shared in several 'visitation campaigns' led by Dr. A. E. Kernahan. In my experience it is incomparably the best way to bring people into a Christian faith and church membership."

Magee: "The personal interview is much more efficacious than the public ministry; but for the private effort practically no new Christians would be discovered."

Davage: "During fifteen years as a college president I have found that personal interview method the most effective way of winning disciples."

5. Why Is It, in Your Opinion, That People Find It So Difficult (*a*) to Talk About Religion in a Conversational Way? (*b*) To Put Themselves to the Task of "Winning" Particular Persons?

1. *General Explanations*

A celebrated Baptist pastor and evangelist is the only one who finds it easy:

Broughton: "I don't know that they do. I have not found it so. Laziness alone would then explain inactivity."

One pastor objects to it:

Betts: "There has been and is altogether too much interference with the spiritual liberty of others."

Hutchinson: "Because religion is, in its profoundest aspects, a personal experience much deeper than the ordinary level of life as to defy adequate expression, especially under casual circumstances."

Baltzly: "The Protestant clergy tries to hide its identity by dressing like a business man. Doesn't want anybody to know he is a minister; like priest, like people."

Kunzman: "Have thought it was the *preacher's business.*"

2. *Lack of Self-Confidence*

Clever: "Because of timidity, humility, and, most of all, because of the haziness and half-hearted apprehension of Jesus and of the work to which he called his people."

Meminger: "People are afraid they may not *say the right* thing."

Score: "A sort of inferiority complex rising out of a personal sense of failure and the fear that someone may say your own life doesn't quite square with your profession."

Leonard: "*First failures frequently* discourage Christians in their sincere desire to win others. Apparent lack of interest on the part of those approached is chilling to the worker's zeal."

3. *It Is Too Sacred for "Talk"*

Finch: "The *essential sanctity* of one's deepest religious feelings may be a deterrent of free and open conversation."

Stidger: "Because it is a sacred thing, such as love for one's wife, a thing that one does not talk about readily."

Kingdon: "There are some choice and intimate places in life that are too personal to be continually dragged out into conversation."

Beebe: "People will discuss religion in a conversational way if there is a sympathetic approach by one who has demonstrated enough sincerity and interest to deal with this intimate subject."

4. *Fear of Being Too Conspicuous*

Flynn: "The embarrassment sensitive people feel because of the inconsistency of some who talk much about religion."

Watters: "People have been *bored by others parading themselves* in doing such delicate work."

Verway: "Fear of being *somewhat different* from the mass."

Hartman: "Do not care to run the risk of being accused of *Pharisaism.*"

Gongaware: "A slavish fear of being thought meddlesome."

Grannum: "Fear of being regarded as a '*better than thou*' or knowledge that one does not fully reach the standard himself to which he invites another."

Charlton: "Some people do not find it difficult, but I fear that they are in danger of making it *cheap or even cant-like.*"

5. *Ignorance Retards*

Crane: "Ignorance and fear of revealing it."

Baltzly: "One can't talk about something he knows practically nothing about. A woman once said to her neighbor, '*I am to be baptized Sunday, but I don't know* what it's all about.'"

Thurston: "Church members to-day are fed on doubt and modernism, which ignore the great fundamentals of God's Word."

Shipley: "Personal incapacity for direct salesmanship makes it impossible for many; the failure of church leaders to direct the effort is another cause."

6. *Religion Made Unnatural*

Beach: "A sense of unreality which many have in regard to religion."

Rall: "Because we have made our religion too much a separate and somewhat unnatural section of life."

Mitchell: "They imagine they have to use a *different tone,* to talk in a different language. A frank, sincere selling talk can be used for great spiritual ends."

Milburn: "The false idea that religion is dealing with *something esoteric* and other-worldish."

Oxnam: "Instead of approaching religion with the same intellectual methods with which we approach other problems, we have, rather, suggested that it is apart from the world, that we cannot apprehend religious values except through some mystical experience."

Wright: "Made a miraculous or magical event instead of moral decisions, disciplines, and growth. Something abnormal claimed by too many leaders and expected by seekers."

Stone: "We have been taught to rely upon a form of *public decision* and expression which tends to the *artificial.*"

Langdale: "The superficiality and unreality of the talk of many people make the subject difficult for genuine people. But it can be done, and with *naturalness,* though always with *reverence.*"

McConnell: "The preachers have talked in such a *theological* and *spooky* language that the average person feels timid in discussing the subject."

7. *Lacking a Vital Experience*

A Methodist, Lutheran, Presbyterian, Methodist Protestant, Reformed, and Baptist all agree here.

Payton: "Persons still manage to take *possession of the conversation* in the name of a subject in which they are interested."

Stevenson: "The main reason is that religion is not a *vital and paramount concern with us.*"

Foulkes: "One reason is that they have such a *feeble* informal religion that they have *little to talk about.*"

Link: "It takes a vivid sense or the individual's need to move the will and loose the tongue."

Fesperman: "Our religion has not been worth enough to us to enable us unqualifiedly to recommend it to our acquaintances."

Villers: "Lack of *evangelistic passion.*"

8. *Wrong Notions and Habits*

Kerr: "There is also something wrong with the preaching, when the preacher finds it difficult to continue the sermon in the living room or at the dinner table."

Soper: "I think the blame lies in the ministry, who have talked about religion in such a way that it seems not to be intimately connected with the things with which men are interested every day."

Helms: "We still have within us the rudiments of a strange growth through the centuries that religion is a thing *not to be used* in general conversation."

Fifer: "Lack of teaching that religion belongs to *conversation and not solely to* preaching."

White: "Our people have not been trained to *talk about God in a conversational way.*"

9. *Training Has Been Neglected*

Marshall: "We must train ourselves to do it in a *simple, natural way*—most effective way of winning disciples."

Zartman: "Because we ministers have failed to make our *converts 'Fishers of Men.'*"

Duryee: "Afraid because of *ignorance of method.* I have seen hundreds enthusiastic after they have tried and succeeded."

Brougher: "They haven't been trained in the *actual practice* of soul winning."

Perkins: "If Christian leaders generally could become *convinced of its real value* I believe there would come a *new era of testifying* both privately and publicly."

Foulkes: "Witnessing is one of our lost notes. We need to recover it and sound it anew. 'Great grace' will not be upon us until, like the apostles of old, we give our witness of the resurrection of the Lord Jesus with great power."

10. *Spiritual Equipment Required*

Russell: "It is a *spiritual work* and not mechanical, and we live so much in the realm of things that it is difficult to place ourselves in the realm of the spiritual."

Melvin: "If people who love the Lord Jesus would pray earnestly before approaching a person, a great deal of the timidity would pass away."

Tomlinson: "The *Holy Spirit* greatly helps us, sending us to those in need, opening the way for us to their hearts. Then we must be very diligent and kind."

Haulman: "Our religion must be of the '*overflowing*' kind.

11. *A Right Approach*

Reed: "I find people are ready to converse on the most vital religious subjects if they are approached in the right way and on the proper occasion."

Skillington: "I must get a correct setting, just as I would to talk of my love for my children and the joy I have in them and others I love. I'd use a lower and softer voice and not speak easily or lightly."

12. *A Good Résumé*

Beach: "Several factors: the assumption that his is the job of the minister; personal diffidence, humility, fear of seeming 'holier than thou'; lack of instruction; haste and fever of life; fear of doctrinal dispute; a semi-taboo upon the subject due to former disputes; the elemental Protestant idea of every man his own priest; we expect a particular individual to make up his mind."

PRAYER

IN thy name, O Christ, Redeemer of men, we come for an anointing that shall empower us to be effective witnesses of thy transforming love. Our failures make us fearful, our weakness suggests postponement, and our ignorance clots our tongues. Thrill us with a new vision of thyself; embolden us by confidence in thy comeliness and determine us to be well-furnished workmen. Awaken a hunger for thee that will not be satisfied until a soul-saturating experience sets free a spontaneous testimony that convinces the skeptical. May we enlist eagerly, O Teacher Divine, to seek recruits for thy kingdom as we are authorized by the Spirit's seal that we are thy disciples. For thy glory we pray for competency for daily demands. Amen.

CHAPTER II

WHO ARE THE DISCIPLES?

In Paul's second letter to the Corinthians he writes: "Therefore if any man be in Christ, he is a new creature. . . . Now then we are ambassadors for Christ." This credential lays upon us both the responsibility and the privilege of doing personal evangelism. It enforces a duty, but it also promises the backing and resources of the Kingdom. It should insure humility, but it will also give "boldness" (Acts 4. 13; the people then "took knowledge of them, that they had been with Jesus"). Quibbling excuses will not avail the sincere-minded when we are thus authorized. To bring the subject still closer to our hearts, let us meditate on three clear facts.

I. A Divine Appointment

The task of disciple winning is incumbent upon all Christians and the use of individual gifts in this work will enrich every worker.

At an early date Isaiah, as God's spokesman, said, "Ye are my witnesses" (Isa. 43. 10). This applies to every converted person, as Paul declares, "Who hath reconciled us . . . and hath committed unto us the word of reconciliation . . . as though God did beseech you by us" (2 Cor. 5. 18–20). A successful personal worker for Christ who won thousands boldly wrote, "We have the same power working in us that Jesus had with him." Jesus said, "As my Father hath sent me, even so send I you" (John 20. 21). This is high authority and insures needed equipment.

Irreparable loss follows all disobedience, for Christ's commands are given for the purpose of building us up. Joy repays earnest effort and results are promised to all. The great soul winner, Doctor Trumbull, testified: "The experience with my first convert led me to see that it were better to make a mistake in undertaking personal work and to correct it than not to make any effort. How many persons refrain from doing anything lest they should possibly do the wrong thing. 'Inasmuch as ye did it *not*, depart from me' is the foretold sentence of the Judge of all." We need not anticipate difficulties. Even Joshua's priests did not see the waters open until their feet touched its edges. Jesus promises, "I will give you words and wisdom that no one of your opponents will be able to meet or refute" (Luke 21. 15, Moffatt translation).

The following illustrations help to enforce the fact that God waits to use every class of individual:

Youth Is Effective. Some years ago a young Chinese boy was sent to this country to be educated. He was boarded out with a humble woman, who at once began to mother him and led him in time to become a thoroughly developed Christian. When fully educated he returned to China and was ultimately entrusted with forty other Chinese boys who, because he had become a Christian, he placed in Christian institutions. Thus the one boy became forty. In one of my New York pastorates some of the older members told me how an exceedingly wealthy man who gave all his income to Christian causes began his religious life. He came to that church as a green and awkward young man. Through the efforts of a young woman in the church, he was won to Christ. Later they were married. Misfortune met them, but their faith failed not. Ultimately great prosperity came and for many years they administered the fortune together. "Matches" made amidst church life are seldom bankrupted.

One of my boyhood church friends was courted earnestly by a brilliant army officer, but she would not marry him until he changed his habits and joined the church. He was kept on probation until he gave full proof of his sincerity, and when the home was finally set up it became a happy and very influential one.

Home Influences. Parents are especially effective. Doctor John Timothy Stone says: "The most impressive word of testimony spoken at the funeral of Mr. Moody was the statement of his son that, although their father had many times lost patience with them (a fault which was always corrected in quick apology and with a loving spirit), yet he himself had won each of his children personally to the Lord Jesus Christ." Doctor Truett tells an impressive story of a sixteen-year-old son of a "leading citizen" who came to him to find the way of salvation. The awakening interest began with the father, who, spurred by his pastor to begin family prayers, went home and confessed to his dear ones that he had lived a careless Christian life and declared that from that time they would have family prayers. After his conversion the boy in public testimony said: "Papa's prayer last Sunday night (the first family prayer) started me in the upward way." What joy came to that father! What will our children say?

Dr. R. A. Torrey was for many years an effective evangelist and a notable Bible teacher. In his youth he was an avowed athiest and denied everything. His mother pleaded and prayed with hin faithfully until one day he announced: "I am tired and disgusted with it all. I am going away and you will never see me again." The consecrated mother, sure that good seed would yet bear fruit, followed him to the gate and said: "Remember, son, if you will call on your mother's God, that when your darkest hour comes, he will hear and help you." He went from bad to worse and in a time of utter despair he climbed out of bed to get his revolver and commit suicide. Suddenly his mother's reminder that in life's darkest hour God would hear him, came back to him. Torrey fell on his knees and in a blind groping way cried out, "God of my mother, if there be such a Being, I want light, and if it comes I will follow." And so he was converted, and God honored a mother's training and prayers and answered a hungry skeptic's cry.

While a boy, in a Kansas town, I once asked a clergyman's son to become a Christian and referred to the joy he would bring to his father. The reply was, "He surely does not care, for he has never said a word to me about it." Dr. Harry Emerson and Raymond B. Fosdick—Minister and Lawyer—accredit their faith and service to the personal influence of their devout father, a public-school teacher. Hundreds of other devout parents have similarly blessed the world by giving themselves to training Christian sons instead of striving alone for personal notoriety.

Business Men Well Equipped. In a church once served by the writer there were two officials who were unusually efficient commercial salesmen. They came to the Sunday services early and stationed themselves at the church entrance, meeting every stranger who entered and finding out his church relationship. At times they themselves followed promising cases throughout the week. They would also make a written report of all the cases to the pastor. Frequently one of them would accompany a stranger into the auditorium and introduce him to an usher. Then they memorized the name and face so that when that individual came again he was greeted by name. Scores were received into the church as a result of this work. Dean Taylor, a prominent layman of Fairfield, Iowa, writes about A. K. Harper of the Harper Brush Works, who sells religion "just as he used to sell brushes from door to door." He picks a prospect and sits beside him, praying while his pastor gives the message. He conducted a church service while the pastor was on vacation and two came to the "altar." One was an ex-bootlegger whom Mr. Harper brought to Special Services the next week. For several weeks Mr. Harper held a series of "meetings" in his home town and two hundred were converted. He keeps in practice for this public work by constantly seeking disciples by personal appeal. He has thousands of conversions. May God multiply his "species." Charles H. Spurgeon tells of a "brother" in his membership who was "always looking after any hearers who had been impressed. I call him my hunting dog, and he is ever ready to pick up the birds I have shot and bring them to me."[1]

I was fortunate in having a business man who watched a large gallery and noted everyone who raised his hand for prayer, spoke to him at the close, and where wise took his address or brought him to me. Scores were thus definitely won.

Street Meetings Still Bear Fruit. George Innes, a business man, long useful as a personal worker, testifies: "When I first moved to a large city, I found only two men in the hundred evangelical churches who went into the streets and alleys to win others to Christ. I joined one of them. After that others aided us in seeking men on the street, and it was a rare Sunday when one or more were not converted."

Socialists appeal with burning zeal for converts on all street corners. Fanatical cults and extreme and independent religious groups go to the street with unreasonable messages. What a harvest the sane modern church could gather if laymen would as diligently "seek" converts on the street!

Gospel Teams. Senator Henry J. Allen, a former governor of Kansas has been a very effective leader of evangelistic meetings. Hundreds have been won to church membership through meetings which he and fellow business men conducted in schoolhouses, halls, tents, and churches. They often traveled a hundred miles at their own expense to meet engagements. Having formulated and employed the plan, he continued active while in general politics, but at the time of his nomination for governor he had almost decided to discontinue these activities. He consulted an old pastor, who warned him that if he obeyed this whisper of fear, he would lose his spiritual power. Praying for direction, he decided to continue, and at his very next meeting one of America's most celebrated authors, past fifty years of age, was converted and joined the church. During his political campaign he always reserved Sunday for evangelistic meetings. The Kansas City Times described one meeting held in Kansas City, when of the two thousand men present one thousand nine hundred stood as being already Christians, while of the hundred remaining thirty-six came forward to enlist as disciples in answer to the "team" who went through the audience soliciting them.

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[1] The numerous quotations appearing in this volume from *The Soul Winner*, by Charles H. Spurgeon, are reprinted by permission of Fleming H. Revell Company, publishers, New York.

Employ Friendship's Ties. It is not to be wondered at that Bishop Joseph F. Berry believes in personal work. Two of his friends coaxed him to meet them in his father's barn, and there, in an improvised prayer meeting, led him to discipleship. Dr. Charles E. Guthrie, while secretary of the Epworth League, pushed the "Win-My-Chum Campaign" in that organization with unusual zeal because he remembered that when everyone else had failed, his own chum led him to confess Christ publicly and join the church. All of us know countless "cases" of the power of the friendly appeal. "He that goeth forth . . . bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126. 6).

Utilize Personality. Personality is a valuable asset, and its magnetism and strength may well be thrown on the right side of a cause.

The American manager of the Sheffield, England, Cutlery Works was invited by one of his clerks to a revival meeting held in New York in the old days. His soul was deeply moved, but he willfully started out of the meeting when Arthur Tappan, a business friend, stepped across the aisle to intercept him. It seemed a hopeless endeavor to detain him, but Mr. Tappan urged and urged in a pleasant and expectant way and finally kept him from departing by holding onto a button on his coat. He thus remained and was happily converted, and afterward declared, "An ounce of weight on my coat button saved my soul." Frequently in my revival meetings a humble member has merely held a "prospect" so that I could talk with him at the close of the meeting, and thus I was able to lead to a decision one who would not otherwise have been reached.

II. Now Is the Time to Act

Act Promptly. "Make the very most of your time" is the way Moffatt translates "redeeming the time" (Eph. 5. 16). People expect us to recommend good things.

Bishop Walden had a saying: "The best part of plenty of time is the first part."—The "to-morrow" person never arrives. "*Do it now*" is wise advice.

Jesus used frail, faulty, though enthusiastic and warm-hearted Peter for many errands. He assigned him important tasks, not because he was "perfect," but because on being questioned Peter answered, "Thou knowest that I love thee." The query each time was "Lovest thou me" (John 21. 15). Each affirmative reply was met by the challenge, Prove it; "Feed my sheep"; Different Greek words were used each time meaning in succession: "lambs"—young ones; "sheep"—the ordinary adult; "wobbly sheep"—the kind likely to stray or fall out of the way because of weakness. Dr. George W. Truett, to whom I am indebted for many fine illustrations of personal work success given in this volume, tells of a German emigrant girl who was converted and presented herself for church membership. It was so hard to understand her that they asked her to wait a week before being admitted into membership. She seemed to accede, but was later found crying bitterly. The pastor thought she was grieved because temporarily rejected and tried to explain the matter, when she sobbed out, "It is not that, but I am sorrowing over my brother who does not know the Christ I have found." An old elder in the church then spoke up, "Let us receive her at once, for she is converted, else she would not be so concerned for others." If we do not "care," we may well doubt our conversion. The cemetery demoniac was not allowed to follow Jesus away from his home and neighbors, but was told to remain there and witness immediately concerning his cure. He had little training, but he had a personal "experience" which he could relate.

Appreciate Values. If our eyes are open to our responsibility we will not be deterred by difficult details in obtaining results. A richly dressed woman in a city street was seen fishing in a dirty and repugnant gutter with her costly umbrella. This method of search seeming to be ineffective, she removed her gloves and, dropping to her knees on the sidewalk, she thrust her hand into the unclean puddle. After a few moments of this unpleasant experience, she arose with a satisfied smile on her face. She had dropped a highly prized jewel and it had fallen into the gutter, but she had recovered it. Only the method employed would rescue it, and she had acted without hesitation. How would we proceed if we evaluated, as God does, the "lost coin," the "straying sheep," or the "homeless prodigal"?

False Reticence. A false pride will not detain us from immediately answering calls for service, nor lead us to pass it on to another. A British general was passing through a war hospital ward when he stumbled over a woman scrubbing the floor. He turned impatiently with an oath and denounced her for being in the way. Suddenly he saw her face and promptly stood at salute, exclaiming "Pardon me, your grace, I did not notice. How do you happen to be scrubbing hospital floors?" It was the Duchess of Connaught. She replied promptly, "There was no one else to do it and there was no reason why I should not do it." Here was the reply any disciple makes when the Master needs him or her. If the simple reason given by the Duchess can lead to humblest service for one's native land, what excuse can Christ's folk offer for standing idle on the edge of the ripe harvest fields, even though others also are idle?

Robert E. Speer, commenting on Dr. H. Clay Trumbull's seldom equalled power to win disciples, adds, after recounting the fact that he was converted as a result of an appeal letter written by a friend: "The power of one man over another so impressed him that he at once began personal Christian effort for others which he continued through his life." He did not dodge with an excuse or wait for expert training. He began, and learned in the doing.

On the Lookout. We will be constantly alert to represent our Lord. On a certain Sunday a senator had attended a church dedication service with his aged father, a retired minister. Returning home, they met the Italian ambassador, who had called and was just leaving the house. The senator, after explaining the cause of his absence, introduced his father. The ambassador greeted him with the graciousness common to the Latin race. Immediately the aged pastor with gentle dignity asked, "Are you a Christian?" The ambassador was a bit startled, but answered politely, "I am a Catholic." The aged minister continued, "I am not anxious as to whether you are a Protestant or a Catholic, but how is it with your soul?" The next day the aged minister was taken ill and the ambassador called every day to inquire about him. When death finally came he asked permission to be left alone with the body. He placed a wreath on the brow, and kneeling by the casket sobbed out, "That was the first time in my life any man ever asked me a question about my soul."

Accompany to Church. We may habitually invite and accompany people to places where they can hear the gospel preached. One Sunday, Mr. Higby, a traveling man, noticed that Dr. Alexander Whyte in Free Church, Edinburgh, was having a hard time delivering his sermon. He decided to make a cheer-up call early Monday morning, and found the pastor walking the floor with the "blues." Mr. Higby said to Doctor Whyte: "I brought a friend to church yesterday. In the morning he found pardon and at night peace. I thought it would cheer you to know it." Doctor Whyte then asked the name of this friendly visitor, and on hearing it, turned and opened a desk drawer and abstracting a great bundle of letters from it said, "These are all from men who write that they were converted or helped in our services and that they were brought here by a Mr. Higby." How many can imitate this simple method?

An Illinois pastor was gladdened by the call of an official member, who said: "Please assign me a pew seating six. I mean to fill it every Sunday." And he did, so enjoying the task that he extended his work and eventually filled six pews every week.

Accompanies Them. Mrs. Doherty, Lay Visitor on the Staff of Grace Methodist Episcopal Church, New York, after getting the promise of individuals to join by letter or on profession, accompanies them to church, sits with them, and goes up front with them when they join. She thus secures an average of two hundred new members a year.

We may well sing, "There is something for each of us now to do." But then we must find it and act, for "He . . . is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9. 8).

III. YOUR CREDENTIALS HAVE ARRIVED

Holy Power Cannot Be Restrained. After the Holy Spirit came upon the people at the Pentecost it is recorded that the disciples were "breaking bread from house to house." This was done in "memory of Jesus"—a sort of communion service. The next verse records the significant fact, "And the Lord added to the church daily such as should be saved." These visits from house to house insured religious conversation as they recalled the life, death, and resurrection of Jesus and there were, as was to be expected, impressive results. Jesus wins his own way when stories about his life and evidence of his power bring him before people. It has been promised that when the Spirit "came upon them, ye shall be witnesses unto me" (Acts 1. 8). Hence when the "gift" came, they acted naturally, and that led them to their neighbors with the message.

After the man born blind was cured, neither the repudiation and fear of his parents nor threatened excommunication by the Jewish Church nor Pharisaic warnings could shut off his convincing testimony—"whereas I was blind, now I see." The "saved" cannot keep the fact to themselves. They will repeat the plea, "Let the redeemed of the Lord say so" (Psa. 107. 2). They cannot keep still except at the cost of putting out the candle of their experience by burying it under a bushel. Some Christians claim that they cannot do personal work. That would be like a sales manager announcing to his staff that he could not sell goods. "Too busy to do or learn how" is not a sufficient excuse. The test of our discipleship, the proof of its legitimacy, is the ability to advocate the cause of our Master and to win other disciples.

Equipment Is Insured. It is not necessary to be "perfect" in habits, character, or "experience" to act as Christ's messenger. We are to carry God's message—be his mouthpiece, not retail our own virtues or proclaim superiority. The outcome, after we have been faithful, is not our concern. We may "rest in the Lord, and wait patiently for him."

If we sincerely accept assignment of life's work as Christ's ambassadors we will be guided and aided step by step by the Holy Spirit. Dr. John Henry Jowett, in telling how this help in personal work comes, said: "I know not how to define it. It is a certain convincing aroma, self-witnessing, like the perfume of a flower. . . . What is this mysterious influence? It is this: 'He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit.)" The power is more persuasive than is that of the wooer made effective by pure and beautiful love. It overcomes shyness, increases wisdom, and reaches the heart of the object of our interest in a mysterious but certain way. We then see our Lord in his beauty in a new and impressive light and can confidently describe the One "altogether lovely."

We answer objections and testify from personal experience to the best of our ability, and then confidently expect the Holy Spirit to do the rest. For, indeed, "The Spirit also helpeth our infirmities" (Rom. 8. 26).

Our own personality is so mellowed and saturated by the Indwelling One that people usually do not see the "you" and hence take no offense at the seeming interference in their personal affairs. It was said of the Englishman, George Williams, the founder of the Y. M. C. A.: "When he crossed the Atlantic he made a point of speaking to every soul on board, from the captain to the stoker, from the poker-players in the smoking room to the emigrants in the steerage. Although he thus spoke to tens of thousands, he could never recall a single instance when he received a rude or mocking retort."

God Honors Obedience. "If God could use an old dry stick in the hands of Moses, he can use me," said a faithful disciple winner and that truth fits all of us. It is remarkable what poor material the Master can effectually employ if humility and zeal are combined. At fifteen years of age, though a church member, I was a spiritual idler and very close to a moral collapse. An old-fashioned revival meeting conducted by a brother of the celebrated prohibitionist, John P. St. John, in Salina, Kansas, attracted and awakened me at that critical period, caught my zeal anew, and turned me eagerly to personal work.

Attending a local Y. M. C. A. convention at McPherson, Kansas, and following a promise never to pass a day without speaking to someone about personal religion, I accosted the first person I met on the street at a specified moment and greeted him with the crude and almost impertinent question, "Are you a Christian?" He looked down upon me from a great height of dignity and replied, "Will you please attend to your own business?" Frightened, almost speechless, while the tears flowed, I managed to say, "May I give you a verse of Scripture?" and then quickly quoted, before he could decline, the only verse I then knew (Matt. 11. 28), "Come unto me, all ye that labor," etc. I then hurried away from him with an abject sense of failure. Two days afterward a long letter came to me at my home town, for I had given him my name, saying: "The verse you quoted burned into my memory, and all night long I prayed and read the Bible alternately. But with the dawning of the new day came the light of a new life. I am so happy in it now." That repaid all the suffering my fears worked in me and strengthened my purpose to persist. A seamstress once came to Dr. O. P. Gifford and charged him with being unfair because he had asserted that every disciple could win another. She affirmed: "You know that I work early and late to earn enough to feed my fatherless children. I am uneducated and never go anywhere. How could I win anyone?" Doctor Gifford heard her patiently and then gently inquired, "Does anybody ever come to your house?" She agreed, on further questioning, that the milkman, the grocer, the mailman did come, and then he tactfully suggested that she had her "field." The next morning she arose early enough to meet the milkman, and stumblingly she talked religion to him while he told her that he had been hungry to be a Christian for a long time. He was converted, and that winter the humble but eager seamstress won seven adults to Christ and church membership.

Heart power is fully as essential as head power; the two are twins. One day an intelligent infidel, who had been a vigorous opponent, came to Mr. Moody's home inquiring the way of life. Mr. Moody's wife was a quiet woman, who radiated sympathy and motherliness, but she did not believe in women preaching and had never spoken in public. Yet Mr. Moody, knowing her rare spirit, called her into the room, and she, divinely aided, led this arch and loud-speaking infidel into a clear religious experience.

It was a humble, unknown, forgotten Methodist class leader who loved Gypsy Smith, a wild, almost heathen gypsy boy, guided him into the Kingdom and set his feet in the pathway which made him one of earth's greatest evangelists.

Religious Meetings Productive. "Grenfell of Labrador" is the heading of a strong editorial in the New York Times as follows: "To speak of Labrador is at once to picture his sturdy form in the midst of its fisher folk a minister of skill and grace to thousands. . . . From a small hospital of two rooms, cut from the forests surrounding it, has grown a chain of five hospitals, eight nursing stations, two orphanages, two boarding schools, and many other agencies." He has just completed a new hospital costing $150,000, and projects another. This year more than one hundred and fifty workers, ranging from undergraduate college men and women to doctors and physicians of prominence, are in the Labrador service," all of whom have been inspired by him to go "North" for services, most of them without salary. Where did "Grenfell" get his "start."

An athletic medical student, surrounded by vilest temptation in London, and who was spiritually hungry, wandered, through curiosity, into a tent meeting. He was unusually attracted to the stocky, quickly moving leader when he arose and announced that they would sing a song while a long-winded "brother" finished this prayer. That leader, though the student did not then know it, was Dwight L. Moody. Deeply interested, he came again, and found the meeting in charge of the brothers J. E. and C. T. Studd, "noted athletes." That interested him, as he was himself no mean athlete. One of the brothers appealed to his hearers to rise for prayers, but only a few sailors in uniform stood. This shamed the student, and to match their courage he stood also. As a result, a blessing came upon him which changed his life and he decided "to do no work on Sundays except for others, so I joined a young Australian of my class in the hospital, holding services on Sunday nights in half a dozen of the underground lodging houses along the Radcliffe Highway." Thus the student, afterward known as Dr. W. T. Grenfell, describes in his *Autobiography* his start in Christian work, which ultimately led him to his marvelous far-north mission field. Starting in a humble way by ministering to the fishermen along the coast of England, for whom no one seemed to care and among whom there was great fatality because of accident, this student went to the far north, where no missionary had ever gone—to heal and to preach. He carries an aroma of heart sweetness because of his consecration, and talks about Christ as naturally as about his best friend because he has made him a common theme of conversation. He is honored everywhere, but never loses his simplicity and his advocacy of Christ's cause.

Responsibility Fixed. If we accept our appointments by doing the task at hand, our talents and tasks will multiply together. To be satisfied with merely recording our names on a church record is to mark ourselves as slackers—or uninformed or self-satisfied worldlings. The church was organized by Christ as a group of campaigners. He immediately sent out the "members" to seek others. The seventy went two by two. We joined the church as a confession that we needed Christ's leadership and power to be saved from uselessness and decay. If we received benefit and then fail to pass on the good news to the uninformed and to warn those endangered by sin, we have become faithless watchmen and have lost the spirit of the Elder Brother. How many parents will face this responsibility? Once they prayed, attended church, and led the children to Christ. Then society, pleasure, drinking, crowded out all else and the children, left without guidance, met shipwreck.

PRAYER

AWAKEN us, O God, Our Father, to the now-a-day need of thy liberating power and solacing peace. Men are missing the way; souls are substituting husks for manna, homes are wrecked by sin, and misery is widely rampant while the name of Jesus can bring release. Thou didst name us thy spokesman, O Saviour of mankind; shall we fail thee and our brothers? Thy love has mellowed our natures and cleansed our sins and brought new and abundant life. Thy Spirit has guided our willing minds, guarded our weakest traits and gladdened us through every experience. Energize our sluggish hearts until gratitude to thee and concern for our fellows shall purpose us to testify to others and to spend ourselves to win them to discipleship. In the name of Jesus our Saviour. Amen.

CHAPTER III

THE WORK ASSIGNED DISCIPLES

Isaiah announces the work of the disciples to be "To proclaim the acceptable year of the Lord, . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61. 2, 3).

Paul's charge to Timothy, a layman, was, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (2 Tim. 4. 2). Moffatt phrases it, "refuting, checking and exhorting men; never lose patience with them." Peter exhorted, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. 3. 15). Moffatt translates the last clause, "but answer gently and with a sense of reverence."

I. We Are to Hunt for Those Unattached to Christ

In Our Own Way. Jesus came "to seek and to save that which was lost" (Luke 19. 10). The task must be started, but also completed. Our Teacher went to the uttermost limit to reach the needy. He even counted it not robbery or a loss of anything worthful to give up his equality with God when he put on a human body so that he might save man. He "made himself of no reputation, and took upon him the form of a servant" (Moffatt, "nature of a servant"), "and was made in the likeness of men" (Phil. 2. 7). His command to us is as pertinently personal as it was to Peter, who showed irritation over Jesus' searching question, "Lovest thou me?" and complainingly asked the Master why he did not examine John in the same way. Jesus replied, "If I will that he tarry till I come, what is that to thee? follow thou me" (John 21. 22). (Moffatt, "Follow me yourself.")

No one else has the peculiar gifts and opportunities given to you. Finger prints taken in millions of cases show that no two human fingers are ever alike. God does not create in masses—every individual has marked personal characteristics. Each must therefore use his gifts in his own place.

Dr. R. L. Russel gives an illustration of a humble disciple who worked in "his" place with energy and persistency. "Shorty" was a boiler-maker who for "ten years had been spending more for drink than for his family." During a visitation campaign two traveling men, Ernest and Tom, called at his home, but found him indifferent and defiant. Nevertheless, they "witnessed" and prayed. The next Sunday "Shorty" was present at church and professed conversion. He was completely transformed, and soon turned a "Poker Club" into a Bible class. A year later found him eager to join a team in the visitation campaign to help do for others what had been done for him. He was assigned to win his understudy. One day the pastor went to the "shops" to give Shorty a lift with his "case." Not finding him, but hearing voices, he climbed into an engine which was being repaired and looking into the fire-box, he found Shorty and John, his "case," on their knees in prayer. Shorty was praying, "O God, help John over this grade; the track is slick and John ain't got no sand." Such a prayer was heard and Shorty got his man in his own way and place. We must imitate him.

Living With People. While John fasted and lived apart, Jesus attended wedding feasts, worked at a carpenter's bench, and allowed a woman who was a "sinner" to anoint his feet. The Pharisees taunted him with being the "friend of publicans and sinners."

The common people heard him with delight. He talked their language. He lived among the folk with the purpose of understanding the condition of the needy so that he could supply saving remedies. He wore a genuine human body and had real experiences. He "was in all points" (Moffatt, "in every respect") "tempted like as we are" (Heb. 4. 15). He worked and was weary. He walked among us and was lonely. He was disappointed and met the lack of appreciation. He loved and sorrowed even as we do. He performed the humblest tasks in Nazareth. He did nothing for display and never courted attention; he, rather, avoided the crowd. We, his disciples, must emulate him.

He followed the regular curriculum in the school of experience. He washed the disciples' feet even after being designated as "Son" by the Holy Spirit. He dwelt with people with the sole purpose of reaching men and so opening their hearts that the power of God might work in them and the beauty of holiness adorn them. He endeavored to have men see that they were made for God as roses are made for sunshine.

He wanted them to discover that religion was not a round of duties and full of deprivations, but that his yoke was "easy" (Moffatt, "kindly") and his burden "light" (Matt. 11. 28ff.). He came to bring harmony and happiness to people. He assigned a similar task to us. Angels could not do the work. Only folks of "like passions" (Moffatt, "We are but human with natures like your own," Acts 14. 15) as other present-day humans can reach and guide them. If we fail our Lord, his kingdom will not come now. We therefore with Paul will gladly become "all things to all men, that" we "might by all means save some" (1 Cor. 9. 22). Moffatt puts it, "to save some by all and every means."

A Kindred Feeling. We must put ourselves actually by the side of the one we seek and fully try to understand him. Doctor Howe, the husband of Julia Ward Howe, wore a bandage on his eyes for hours at a time for several days so that he might interpret the feelings of the blind for whom he spent his life in developing a school where they might be trained.

During a Sunday-morning worship hour an earnest pastor had urged strongly the fact and privilege of responsibility for a believer's unconverted friends and dear ones. The evening service was evangelistic, and at its close the pastor observed one of his faithful members coming forward dressed in his working clothes instead of his regular Sunday "best." Somewhat startled, he inquired:

"You do not work on Sunday?"

"Oh, no," the workingman replied, "but this morning you made me feel my responsibility for my brother. I knew he had no extra suit, only his working clothes, and would not come to church with me if I wore my Sunday suit. Therefore I changed to my working clothes. He came with me then. He is now waiting for you to pray with him. He has decided to be a Christian."

That is like our Master, who so completely identified himself with the people in Nazareth that they took him to be a carpenter.

Substituting for Another. A famous pastor tells that at a revival meeting held in a rich farming district one of the most faithful attendants came to him, saying: "Do not be disappointed if I am not here to-morrow morning or afternoon. I am anxious to have a neighbor attend, but because of sickness he is far behind in his work, so I am going to offer to plow for him if he will come to the meeting." The next day the second farmer attended and was completely transformed into a disciple. That was sane personal work.

In another case an earnest Christian woman took care of the children so that a mother who had no "help" could attend. In my own church there are always known volunteers who will gladly care for little ones in this way so that shut-in mothers may attend special services. We so often forget how completely this group is shut out of public worship.

Proving Interest. Practical deeds prove our interest and open the way for a pertinent message that will bring results. A Chinese Christian gentleman suddenly stopped in the midst of traffic in Shanghai, where he lived, and stepping into the street took hold of the rope attached to a cart and added his strength to help some common coolies start an overloaded cart. An American bystander, surprised to see a man of his standing aid these despised coolies, questioned him closely about it. The once tabulated "heathen," now a believer, made the wise explanation: "Whenever I can thus aid a countryman I have a good opportunity to tell him that I help him because I am a Christian and love Jesus. Then I have a rare opening to preach the gospel to him." How like our divine Master! Is it any wonder that Christ is winning in China?

"Foreigners" at Hand. Jim Lum was just an ordinary Chinese laundryman who was visited by the local rector only to have his clothes washed. Suddenly the clergyman remembered that while we sent missionaries to China he had not tried to win Jim. He invited him to church services and the Chinaman eagerly accepted, became a ready pupil, and in a little while was presented for confirmation. Why do we neglect the unconverted foreigner at our very door?

The Rev. Huie Kin, a New York Chinese pastor, saw in a daily paper that a noted Chinese statesman was to spend Sunday in the city, and he promptly called and invited him to the services of his church. The statesman was the noted Wu Ting Fang who, accepting, said: "When I was a boy in China I was acquainted with some Christian people and I thought highly of Christianity. I had never identified myself with it, but when I was appointed to America I decided I wanted to throw in my lot with Christian people there and made up my mind to accept the first invitation which was given me to attend a Christian service." But no one had asked him and this was his last Sunday in America. What might have been the result if someone had invited him earlier?

While a pastor in Denver I came in contact with thirty Korean laborers who were working and living together there. We welcomed them cordially when they attended services and finally persuaded them to join the church on probation. I put them in charge of a bright local preacher, who taught them carefully, and several came into full connection. One day my wife visited a curio shop in New York's Chinatown, when the proprietor suddenly recognized her. He was one of my Koreans, and later helped to organize a Korean Methodist Church in which he is very active. Recently a new pastor was called for this church and he too turned out to be one of the Denver group. Look around for similar opportunities.

A College "Senior" and a "Prep." A revival meeting in a college town, Delaware, Ohio, had failed. The pastor, loath to admit defeat, continued evangelistic services at the Sunday-night meetings with strong emphasis on the necessity of students and members doing personal work. One evening a college senior, Tom Armstrong, who had been impressed by his opportunity, went through the church audience, and looking about found and invited a "prep" to go to the altar as a seeker. A bit flattered by this attention from a senior, and a bit hungry at heart, he agreed to go. With this open decision made by a favorite student, a wonderful revival broke out at Ohio Wesleyan and scores were converted, several of whom entered the ministry. The "prep" thus won became Bishop W. F. McDowell.

The "Hunt" Illustrated. A bright young druggist attracted my attention. He was both shy and stubborn. I sought his company in an effort to win his friendship. He finally invited me to go hunting with him. This kind of sport was unattractive to me and I was physically unfit, but the invitation was eagerly accepted. We walked so many miles that I was no longer tired, only numb. Whenever he shot I did the same, then no one knew who hit the game. We had a chummy time. One day, some time afterward, he asked me, "Why are you so kind and friendly?" I did not reply, but when the revival meeting came he understood and gladly acted on my invitation, came to the altar, and soon became a very useful member of the church.

Lunching for a Reason. Dr. Frederick E. Taylor decided to try to win the head of an insurance company as a disciple. The man had a wife who was a member of the church and two children old enough to join. He was very friendly and often invited Doctor Taylor to lunch with him at his favorite club. The Doctor went, though he said: "He will never know how many times I went to lunch with him when I felt I could hardly spare the time; but I wanted to keep in close contact with him and I was waiting for an opportunity to speak to him about his soul."[1] Deciding that the ripe moment had come, Doctor Taylor went to his friend and asked to see him in his private office. When they were settled there the business man remarked with a smile that he must have "important business." The pastor replied: "It is the most important thing that I ever talked about. I want to know if you won't accept Jesus Christ and come into the church?"[2] The man proposed postponing the decision, and when reminded of his two beautiful children to whom he could set an example, sheered to the fact that his mother was a member of another denomination. But the faithful pastor met every objection, persisted patiently for an immediate decision and secured it, with the result that his friend became an officer and effective worker in the church. It paid to lay careful siege to a capable man, with the ultimate goal always in sight.

An Extra Year at College. Henry Drummond, who advised, "Begin with individuals; give your life for a life," related the following incident: A student named Boyce in Edinburgh University wrote me a long letter advocating agnosticism and atheism. I spent a whole evening with him, but made no impression. Later, at a public meeting, I saw another student sitting by Boyce and at the close I accosted him to find out what he knew about him. He replied: I am an American and came to Edinburgh to do one year of postgraduate work. I met Boyce in the dissecting room and saw that he was an unusual student. I determined to win him from his skepticism to Christ, but at the end of the year I had made no impression on him. I concluded that another year spent in winning him was worth while, and so I remained and am taking studies with him. It took the student nearly the whole of the second year, but he won his man, and Boyce went out ultimately as a medical missionary. None of us knew the name of the American student. "He was a subject of Christ's kingdom doing his work in silence and humility."[3] His extra year had won an atheist to Christ and put him in the mission field. How many students are waiting for that touch of light and power which God will send through the life of the faithful, humble, and unselfish believer who will work at the task!

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[1] *The Evangelistic Church,* p. 144. Reprinted by permission of The Judson Press, owner of the copyright.

[2] *Ibid.*

II. There Must Be Confidence That the "Message" Will Win

The Faith That Helps. We can never talk impressively about religion and our Lord until we believe implicitly in the power of the gospel to save and satisfy anyone anywhere. This consuming and radiant faith does not come by accident; it does not just happen. It will cost something. When the disciples failed to cast out the demon while the Master was on the mount of transfiguration he reminded them, "This kind goeth not out but by prayer and fasting" (Matt. 17. 21). Prayer does not change God, but it gives the petitioner vision of a near-at-hand Saviour who can break bad habits and start good ones. With confidence drawn from this vision in some mysterious but certain way, we are then empowered so that we can actually aid people to break the shackles of sin and to find the way of "life." The centurion put himself in line as a transmitter of power when he spontaneously announced his confidence in the Redeemer by proclaiming, "Say" the "word, and my servant shall be healed" (Luke 7. 7). When the Syrophœnician woman met the testing objection of Jesus about not giving "the children's bread" "unto the dogs" with a plea that brought healing to her daughter he said, "Oh woman, great is thy faith" (Matt. 15. 28).

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[3] Quoted by Frederick E. Taylor in *The Evangelistic Church*, p. 166. Reprinted by permission of The Judson Press, owner of the copyright.

Personal Confidence. The scholar Paul, after his conversion as a result of the vision on the way to Damascus and the subsequent preaching that brought results, confidently announced, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth" (Rom. 1. 16). (Moffatt, "I am proud of the gospel; it is God's saving power for everyone who has faith, for the Jew," etc.).

He could glory in such power much as some Americans do when they give all credit to our national institutions for creating capable folks out of the so-called dregs of other lands. Confidence in Christ's power will add conviction to our voice and thus help plant hope in the hearts of others. A shiftless, drunken hostler hears a Christian doctor say kindly, as he drives out of the livery stable, "Tom, why don't you straighten up and be a man?"

Tom asked, "Do you think I can?"

"Certainly, by God's grace and your grit."

Tom, thus encouraged, tried and won.

We are too prone to be influenced by current material, philosophy and the easy assertion that certain habits enslave men helplessly. The Rev. Dr. John A. Dykstra writes about a barber who never had any religious training and who swore, gambled, and neglected his family shamelessly. He lay in the hospital seemingly too ill to recover when Doctor Dykstra called. He was ignorant of religion, but promptly accepted Christ and almost miraculously recovered. The barber, crediting his recovery as an answer to prayer, came back to live a clean and noble Christian life in his own community. How hopelessly have we prayed beside similar sick beds!

What an exhibit of God's power was given in that community by the converted barber!

III. Illustrations of "the Power" at Work

Transformed Ex-Governor. Believing in a great Saviour, we will act promptly when opportunity offers to present his remedy. The ex-governor of a Southern State, known as the avowed friend of the liquor interests, spent time and strength in defeating anti-liquor legislation in his State. He was a candidate for United States senator and barely missed election. His wonderful speaking ability was used to defend the alcohol traffic and thus he became a valuable ally of the saloon. But suddenly one night he was found drunk in the red-light district in a questionable house, having been led there while intoxicated. He was crushed with shame and his old so-called friends forsook him, as pals in sin always do. But in this dark hour a humble Methodist lay preacher remembered that Christ had appointed him to carry the message of salvation to the "lost" and sent the ex-governor a letter saying, "You may consider me impertinent, but I cannot refrain from reminding you in this your time of deep despair that Jesus is the friend of sinners. He can cleanse, save, and restore you if you will turn to him." Immediately the ex-governor replied: "You need not apologize, for I am very grateful for your message. During the years gone by I have met many ministers who have talked on many subjects, but you are the first one who ever spoke to me about my salvation. Come to see me at once." The faithful and unknown disciple went to see him and had the privilege of winning the ex-governor for Christ, and he immediately joined and ardently advocated the "Dry" Cause.

A Demon Child. The day of moral miracles has not passed. Many experiences may feed our faith to claim large things. Here is an impressive incident related by a missionary in Turkey: "One evening, near one of our lowest villages, my horse almost stepped upon something in the mire, and I saw a little humpbacked girl. Her angry protest over my carelessness was more foul than the mud and mire beneath her. I spoke to the missionary teacher about her, and he said, 'Don't tell me anything about that girl; she is a lost soul.' I worked five days to persuade the parents to allow her to come to our school. Within a year her heart had melted and her face became bright and hopeful. She developed a marvelous capacity for patience and love, and when particularly hard cases came we would bring them to her. She had rare talents for teaching and was made the principal teacher in our college. But one day she came to me and said: 'I am not contented to be a teacher in the college. I want to go to the places others do not wish to go.' So I sent her to a northern branch of the Euphrates, where others had failed. Then think of it! This once lost soul founded four churches in spite of her deformity and the early influences of her life." Only divine love can explain such changes. Resources that work such transformations belong to us.

Meet the Needs. A Chinese convert compared the proffers of the different religions in the following striking way: "A man had fallen into a deep, dark pit, and lay in its miry bottom groaning and utterly unable to move. Confucius, walking by, approached the edge of the pit, and said: 'Poor fellow! I am sorry for you. Why were you such a fool as to get into this? Let me advise you: If you get out, don't get in again.' A Buddhist priest next came by, and said: 'Poor fellow! I am very much pained to see you there. Scramble up two thirds or half of the way, and I will lift you up the rest.' But the man was entirely helpless. Next Christ came by, and hearing the cries, went to the very brink of the pit, stretched down and laid hold of the poor man, brought him up and said, 'Go and sin no more.'" Our gospel lifts the man clear out and so restores him that he can then walk alone, uprightly and steadily forward.

IV. Divine Aid Insured

The same Jehovah who equipped the hesitating Moses to carry his message is still looking for obedient and trustful messengers.

Returns Certain. The stately lily is wrapped up in an onion-like bulb. The oak is in a tiny acorn. It has been computed that one grain of wheat, *if planted each year* with its full increase planted each succeeding year, will in twenty years so multiply as to furnish enough wheat to feed the world for generations. Good "seed" sown in the Master's name will equally multiply and bring a harvest of mercy. God never fails to pour his blessing on our work, and it is as effective as sunshine and rain on the farmers' plantings.

An Honoring Partnership. Jesus emphasized the immediacy of the Kingdom's work when he said, "We." The verb is plural and the passage should read, not "I," but "We"—"must work the works of him that sent me, while it is day" (John 9. 4). (Moffatt, "We must be busy with the work of God.") This exhortation followed the healing of the impotent beggar whose case came to Jesus' attention in an ordinary way, as the helpless man sat begging alms. A marvelous partnership is offered us in the "We." Our full part in the task will not be withheld if we appreciate the honor and understand the power back of us. We will be awake and ready to expend energy at every opportunity.

Paul concludes, "Now then we are ambassadors for Christ" (2 Cor. 5. 20). That is a dignified title and we should accept the appointment as Christ's representatives even more seriously than an American does his position as the envoy of the United States to a foreign court.

The Hon. Alanson Bigelow Houghton was appointed ambassador to Germany at the close of the Great War, when bitterness was rampant and tactless statements would precipitate quarrels. Later, when misunderstandings with Great Britain threatened he was transferred as ambassador to that court and in both places he was eminently successful. Someone describing him said, "He was suavity personified, he radiates calm and culture; his is the velvet hand that carries out the dictates of a practical brain. His ways of impressing the views of his government upon the diplomats of foreign powers are the essence of courtesy, but always forceful." What a description this would be for one of Christ's representatives as an ambassador for the kingdom of heaven. Back of him was the United States government and back of us to sustain our poise is the Eternal God.

The Supreme Task. Preachers often become so engrossed in the "subject" of their sermons that they forget its "object." That might easily be the case with the conversation of the Christian. He may desire to carry his "point" or make a favorable impression rather than to make it his business to win a disciple. We make no apologies in campaigns to secure new members for our Chamber of Commerce and for all kinds of clubs; that is considered our business. Why is it any less so to build up God's visible kingdom?

Dr. Allyn King Foster, in a stimulating book, *The Coming Revival of Religion*, the result of many years among college students all over the United States, emphasizes the fact that men in the field of science welcome a discussion of religion. He urges Christians fearlessly to meet the problems science opens, and telling of his own experiences in getting friendly responses while talking personal religion, quotes a professor of biology, who exclaims, "My God! Why didn't you come twenty-five years ago?" What a commentary either on our fear or our negligence!

A Trained Tongue. A doctor examining a patient declared, "You are muscle bound." In the same way disciples have so neglected religious conversation that they are "tongue bound." Exercise alone will recover the power of healthy "speech" on spiritual topics. In a local church campaign an unprepossessing young man who stuttered embarrassed his pastor by offering to go out calling in visitation evangelism. In an effort to sidetrack him, he was given a poor partner and hopeless "prospects." But he was so zealous and consecrated that his tongue was loosed and he became the most successful of the team workers.

V. Finding Prospects

Paul and his associates searched the whole known world for converts. The believers who were scattered by persecution "went everywhere preaching the word" (Acts 8. 4).

A Pledged Task. Doctor Trumbull wisely advises us not to depend upon our impulses in beginning personal work: "Feelings will seldom lead one to the doing of this supreme duty. Our constant effort in the Christian life ought to be to get the better of our feelings and not let our feelings get the better of us." We must form some plan that will force us to act. D. L. Moody would often redress late at night and go downstairs at the hotel where he was stopping and find a clerk or hack driver to talk with about becoming a professed disciple. Why? Because he had promised himself to speak to at least one a day and he had suddenly remembered that the promise had not been kept for that day.

Doctor Knight, author of *The Syrian Guest,* that beautiful story of the twenty-third psalm, had promised to bring someone to the Gypsy Smith revival meetings in Boston. The fact that he had been negligent was recalled to him en route and he looked about for someone to invite. Only the street car motorman was in sight, but as he started to talk to him he saw a sign forbidding it, so instead he began to hum the song, "I'll go where you want me to go, dear Lord," and prayed that it might bear fruit. Soon the motorman also began to hum the song. It seemed that the opportunity for an invitation ought not to be lost, so Doctor Knight decided to "invite" the motorman, since he was "free" at the end of that trip. He took the motorman to the meeting and led him to Christ. The "promise" of an exact thing was a good self-starter.

A Timid Woman. A society woman during a time of special meetings was prevailed upon to make a merely formal call on a woman not attached to the church. She was heartily welcomed, and as she started to leave her hostess said, "Wait a moment, I want to call my husband, for he wants to be a Christian." The husband, entering, eagerly assented, and the caller, not knowing what else to do, asked them to kneel in prayer, though all she could then do was to repeat the Lord's Prayer, incorrectly at that, because she was so frightened. But God honored her sincerity and both were won as disciples. She was then prevailed upon by them to forget social custom and call at a near-by house where the mistress was very ill. Arriving at the home, she offered her services to the sick woman, who replied that she had everything money and love could lavish; one thing only was lacking. "If my husband were a Christian I could die happy," she said. Hearing a sob, she saw the husband. Now made spiritually bold, she urged him to decide, and when he knelt she offered a prayer, and departing she left a rejoicing household. The next morning she called again to find that the woman had died breathing blessings upon her. Timidity had disappeared in the joy of such service. Similar grace will be granted to others who "try."

A White Carnation. When the birthday of a possible customer arrived, a certain Columbus, Ohio, life insurance agent would call and present him with a white carnation. He did this so regularly that men wearing white carnations in business circles were readily recognized as having been "tagged" by this agent. The card that accompanied it always reminded the recipient that the donor was in the life insurance business. Inferentially, if not literally, he would thus emphasize the fact that time was passing and therefore premium rates were advancing and the risk was increasing. My friend who told me the story said: "He followed me in this way patiently for ten years, but ultimately he got me as a customer and wrote a policy." If we could be equally persistent for Christ, we too could win.

Birth Dates. A great New York firm which deals in children's clothing records the birthday of every child customer and annually sends him a birthday card suited to his age. It ties them to that store. A Denver merchant took with him to Europe a list giving the names of the children of his customers, so far as he could secure them, and sent a souvenir post card to each of them. A well-known pastor, though it cost much labor, wrote a personal "card" to eight hundred members while touring abroad one summer. In this way a heart grip was secured that could be utilized advantageously.

A College Vacation. Time is often poorly employed. Odd moments are wasted that would count if treasured. One of the world's greatest evangelists tells how the use of an accidental vacation started him on his career. He writes: "My college was closed because of smallpox. I had just had a great religious experience and related it to my pastor, who quickly said: 'The young people's meeting has been abandoned. The Lord has sent you home for this task.' He then gave me a list of two hundred young people, and charged: 'Lead them to Christ. That's your work.' I took it literally. At the first call there was a soul contest of hours, ending in conversion. That started the work, and I continued calling until practically the whole two hundred were converted and joined the various churches of the town." So began the evangelistic work of Evan Roberts, the noted Welshman.

The Rev. W. F. Sheridan, D.D., who while general secretary of the Epworth League started the Win-My-Chum Campaign, found himself idle while visiting a friend during a college vacation. He was only an undergraduate, but burned with zeal to bring others into fellowship with Christ. Hence he began doing personal work among the young people of the neighborhood, and during those few days won twenty-four to confess Christ as Lord. Four of them later entered the ministry.

VI. Helping Folks to See God

We will be effective only as we courageously represent Christ and not ourselves, unless like Paul we can say, "Be ye followers of me, even as I am also of Christ," or, as Moffatt translates it, "Copy me, as I copy Christ" (1 Cor. 11. 1).

"*Stand to Me for God.*" A Drew theological student was warned against speaking to an embittered man who lived near his student charge. But one day he found this man perched on a fence by the side of the road, and ignoring the advice given him, he greeted the soured and life-wasting man in a friendly way. When the derelict recognized him as a minister he snapped back at him, "You go along that road, mind your own business and shut your mouth." The student, feeling that his calling, not himself, had been attacked, brusqued up and answered fearlessly: "This is a public road and you cannot give me orders while on it. I mean to travel whenever and however I please." This reply opened a conversation which disclosed the fact that the man's wife and two daughters had all gone wrong morally and left him in lonely misery. As a result he, a college graduate, had become a sulking, atheistic loafer. The young theologue became his friend, he was soundly converted, joined the church and became an active worker. When the student graduated from the seminary and left the charge to return to his home Conference, the converted scoffer bade him good-by with sobs, and said: "Do you know you stand to me for God? I think of him in terms of you." When the late Dr. Robert Watt, of Wilmington, told this incident of his own life he added, "That statement being recalled has sobered me a thousand times." Doubtless there are hundreds of similar cases. They are akin to the experience of Paul at Athens, when it is recorded: "Some mocked: and others said, We will hear thee again of this matter. . . . Howbeit certain men clave unto him (Paul) and believed" (Acts 17. 32, 34).

"*Believe in You.*" In one of his books Dr. J. T. Faris tells of a broken and disappointed man who came to a pastor for succor, but was so helpless that there seemed no way to lift and help him. Finally the pastor in desperation said, "If you don't believe in anything, there doesn't seem to be a starting point." The poor fellow replied: "But I do believe in something. I believe in you—that's why I'm here." That did give a start, and with it the pastor led the man to see Christ as a real and personal Saviour.

Henry Drummond's "Way." After the sainted Henry Drummond had talked to a man and persuaded him to become a disciple the convert was asked what had led him to decide to follow Christ. He replied, "It was the way Mr. Drummond laid his hand on my shoulder and looked me in the face that led me to Christ." We must incarnate God's messages. We must make them live before people.

A reputation as a helpful and effective personal worker will often draw those who desire light and help. Adam Smith, in his biography of Henry Drummond, calls attention to Mr. Drummond's tireless activity in personal persuasion work. He adds: "Often shy men who would not stand up in a meeting, nor enter an inquiry room, waited for him by the doors as he came out, or waylaid him in the street, or wrote asking him for an interview. He took great trouble with every one of them, as much trouble and interest as if each were a large meeting." And doubtless as important results came from the "one" interviews as from the big meetings. We never hear anything about the public addresses of Ananias, the disciple who visited the blinded Paul at Damascus, but he cleared Paul's doubts, opened his eyes, and set him to preaching the unsearchable riches of God over the then known world.

PRAYER

OUR sins shame us into silence, O Saviour Divine, when the Spirit spurs us to win others to discipleship. Our faults, foibles, and failures rise forbidingly before us and we become silent. Forgive us, Lord, for forgetting that we offer to others, not ourselves, but Jesus the Christ, winsome and wonder-working, who has with all our present blemishes saved and lifted us from what we might have been, and promises larger growth and increasing victories as the days go by. We thank thee for progress, thy loving patience and infilling of the life that ends never. In the name of our Redeemer. Amen.

CHAPTER IV

THE SPIRIT OF THE WINNER

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings" (Rom. 10. 15). Avoid artificiality. It is easy to affect attitudes in religious matters. Our Master lived such a normal life that some people still look upon him as only a man. They forget that man was originally made in God's image. Why should it therefore be abnormal for his only begotten Son to live in a human body?

Even after Jesus had arisen from the tomb and wore his resurrection body, Mary mistook him for the gardener, and the Emmaus pilgrims accounted him to be an uninformed tourist. He did not meet the unreal ideal of the Messiah which the scribes had formulated because he was so like other folks; they had predicted one who should appear mysteriously and act abnormally. They demanded an untraceable origin and startling miracles and peculiar favoritism for the Jews. But Jesus purposed to have the people understand that God's ordinary folks should feel at home in his Father's world. If, then, we follow him we will not be fanatical—unnatural—or extreme "come-outers."

Jesus was a real man though also God living among folks, and wherever he went he told the good news of the Father's love in a perfectly natural way. It should require no effort to talk about religion. We need not preface the subject with an excuse. People are interested when it is discussed just as other subjects are. The Christian life fits us as light does the eye, love the heart, fragrance the rose, color the rainbow. We ought, then, to be able to talk about religion in an easy and artless manner and not with a strained air and a repellently serious bearing. The story of Jesus, to be rightly told, requires a cheery spirit and words that pulsate with life, for it is "glad tidings." We can then make it commandingly interesting.

I. A HAPPY BEARING

Moffatt translates Rom. 10. 15, "How pleasant is the coming of men with glad, good news!" Our message may be just that. The world has too often thought of religion as a system that robs life of spontaneous happiness and robes us with a somber mien. Men must be shown that they are losing something while outside of and neglecting the church. Christ's program is one of addition rather than of substraction. "Add to your faith virtue; and to virtue knowledge" (2 Pet. 1. 5). It actually adds real cheer to life, and we must disprove by method and practice the notion that it is a "way" through a vale of tears. We must emphasize the fact that if we walk with God there will be many pathways that lead through a garden.

A Glowing Life. Personal complaints, habitual direful doubtings, and doleful predictions about the future belie our faith and misrepresent Christ. Even dolorous loss need not blind our eyes with despair, for we do not "sorrow as those without hope"; Moffatt translates, "You must not grieve for them, like the rest of men who have no hope" (1 Thess. 4. 13). Those who lack a sunny experience should persistently seek a place by David's side and pray earnestly with him: "Restore unto me the joy of thy salvation, . . . then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Psa. 51. 12, 13). Moffatt puts it, "Gladden me with thy saving aid again, . . . that I may teach offenders how thou dealest." Outsiders will be attracted to a faith that preserves serenity and supplies sustaining strength in all situations.

In *Margaret Ogilvy* J. M. Barrie gives us a picture of his idealized mother "whose great glory she has been since I was six years old." He recounts the death of a thirteen-year-old brother whose going all but crushed his mother. But she recovered, her heart so mellowed by sympathy for others that her face was sweet and radiant. Whenever there was a death or trouble or heartbreak they sent for his mother, who eased and healed all of them. And they called her "the woman with the soft face." So the Master can work with us if we will it, turning our sorrows and losses to heart sweeteners so that we too may carry his messages and be his hands and feet to bring blessings to folk.

Jesus aptly describes the freshness and evenness of the life he imparts when he says it will be like "a well of water springing up" (John 4. 14). It is as nourishing as spring water and as perennial and cooling as those fed by mountain snows. After reassuring the disciples by saying, "I am the real Vine," and "you are the branches," and "My Father is the vinedresser," the Master concludes, "I have told you this, that my joy may be within you and your joy complete" (John 15. 1 to 11, Moffatt). If, then, we are devoid of a deeprooted happiness which no untoward experience can completely destroy, we need a new infilling of his life.

Joyous-heartedness fed by love for an individual always expresses itself in recounting the virtues and attractiveness of the object of love. Recall the extravagant phrases of some ardent "Romeo" who cannot create enough endearing names for his Juliet. Picture the exuberant delight of new parents over a long-desired child. What marvelous beauty and gifts they discover! What joy comes to long-time friends as they describe to a common acquaintance each other's virtues! Hence, since love inspires such glowing representation, Jesus felt perfectly safe in committing his cause to the hands of affectionate Peter and we find that Peter never kept quiet, but proclaimed everywhere that his Master was the Christ of God.

Self-consciousness restrains us or spoils the simplicity and winsomeness of our message about the Christ. Master the story of Jesus by reading the gospels. After that employ the imagination until you *see* a comely and radiant figure standing out as clearly as a distant but valued friend reproduced by your memory. Then recount incidents or give a complete description of Christ's ways and life, and that too in a quiet, relaxed, and normal way. Bear no overstrain or responsibility; we need only to permit his life to be channeled through our personality and he will then "draw" to himself. The "spirit" helps our infirmities. Our love for him will give all necessary color and flavor.

John F. Cowan, in his *New Youth Evangelism,* describes the striking glow on the face of a college professor as he described Jesus to a crowd of outcasts. Being asked if his face had become alight because he recognized some acquaintance among these down-and-outs, he replied, "Not acquaintances, but brothers—long-lost brothers. Underneath those scars of dissipation and sin I could see, as they responded to the truths I was telling them, some faint remnants of the divine lineaments."[1] That fact brought the light of love to his face. We too may see possible sons in scarred personalities.

We are too prone to excuse inactivity by saying, "Oh, I am not good enough to talk to others." When we are honest such an attitude is a good sign, but we should be awakened by such a state rather than merely sidestep. We need to remind ourselves, however, that it is not our "goodness" we are recommending to others, but the love and life of Christ whose uplift and stimulation we have felt. If we sincerely endeavor to be his messengers, he will shine through all our faults and reveal himself to those we desire to help. In addition, and almost unconsciously, God will so work upon us by his Spirit when we are thus active that we will steadily improve in wholeness and demonstrate some element in the texture of holiness which will create in others a hunger for more.

Cultivate Emotions. Love will smother if suppressed. The excuse, "I am a poor mixer," dare not be used by the Christian. Our Master mingled heartily with all classes, and we are his "followers." We should therefore cultivate the ability to exhibit interest in others and show ourselves to be friendly. The cold-blooded are helpless among their fellows. They cannot so sympathize with folks as to actually understand them and extend real aid. An emotional outlet is as necessary to us as an outlet is to a lake, if we are to retain fresh human traits. If religion does not furnish a channel for emotion, folks will seek its expression elsewhere. Hence the worldly seek emotional thrills in raw cabarets, risque theaters, objectionable dancing, and through various artificial excitements. Some turn to alcohol to awaken sensation and to dull (it does not banish) their depressions. Honest people admit that the appeal for "wine and beer" of stronger alcoholic content is made because such drinks will have a real "kick." Paul understood this desire for an extraneous stimulant when he said, "Be not drunk with wine, . . . but be filled with the Spirit" (Eph. 5. 18). A widely noted "wet" officeholder who spoke at a banquet of Methodist men said to me afterward: "That was the best dinner I ever attended. They shouted, sang, joked, and laughed with glee. And it was a 'dry' banquet. I did not believe such jubilation was possible without an alcoholic stimulant. It was a real argument for prohibition." The spirit of Christ and the resultant good fellowship were an evident substitute.

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[1] Reprinted by permission of Fleming H. Revell Company, publishers.

We Christians are too much afraid of emotion in our religious life. Paul, expecting and approving it among believers, gave directions as to how they should act after being filled with the Spirit, telling them to express their feelings by "making melody in your heart" (Eph. 5. 19). Notice that this reference follows the advice about "wine."

When we have a cultivated religious emotional life we can warm our plea with "feeling" growing out of a stirring affection for Christ and a lively interest in the person we are trying to win. Intensity and fervor will then dissolve all stiffness and formality and open a way into an otherwise closed heart. We will offer a Christ who will bring a real "feeling" to disciples. Rescue missions succeed in saving drunkards because they prove that there is a substitute for alcohol in the use of thrilling testimonies, hearty singing, and enthusiastic fellowship. We must create and impart genuine emotion if we would win disciples.

Personal work itself will so develop us that we can create and utilize a moving emotional appeal. We will watch and correct our own habits just as the wise surgeon guards against infection or a mother against harmful example, in order that we may be master workmen and exemplars of our faith.

Having been "cornered" once, we prepare to meet questions and objections the next time and so secure a mental and spiritual development otherwise never attained. Furthermore, certain sacrifices and specific acts of unselfishness become normal in the midst of our campaigning; we thus grow more companionable and are able to understand and actually get into the lives of our fellows. We have affection for the sinner, growing out of sympathy and appreciation, and as we try earnestly to win him the coldness of criticism dies. And there is no thrill on earth like beholding a sinner, by our aid, change his evil habits and find joy in the service of Christ. Such an experience will put music into the voice and magnetism into subsequent appeals.

We can no more effectively carry a winning message to folks estranged from God while a somber and censorious spirit rules us than we can sing carols to music intended for a funeral dirge. Healthy normal children are uniformly happy hearted. When gladness gives way to gloominess in them we seek a physician. It should be the same with spiritual children of the Good Father. If we sincerely pray "Our Father," then we should act like protected children living serenely in his world and helping him to make it happy for everyone. Otherwise the world will not listen to our gospel nor care for our "faith." People already have enough wingless duties. A calm exhibit of security in all weathers will draw the fearful and troubled to us as well protected harbors do storm-tossed boats; then we can describe the anchor which "enters the inner Presence" (Heb. 6. 19, Moffatt). Hundreds are blighted by doubt, broken by sorrow, and bewildered by disappointment, and it is our privilege to reveal to them a deeply rooted peace which grows out of faith in a Father of love.

Spontaneous Speech. Good news cannot be suppressed. It springs out unurged to be published. It is therefore quite natural for Paul to answer his own triumphant interrogation, "Have I not seen Jesus Christ our Lord?" with the stirring words, "Woe is unto me, if I preach not the gospel" (1 Cor. 9. 1 and 16). He cannot understand how anyone who has really seen Jesus can keep still, can refrain from pointing him out to others. It is a glad privilege to proclaim the gospel, the good news, about God's love which Jesus uncovers. Phillips Brooks says: "Make the New Testament a book of dogmas and its vitality is gone. Make it a book of laws and it grows hard and untimely. Make it a biography and it is a true book of life. Make it the history of Jesus of Nazareth and the world holds it in its heart forever." We must become experts in delineating his life.

The Gospel of John opens with many incidents of personal persuasion. Andrew met and recognized Christ and immediately sought out and brought his brother Peter to the one who had so enriched his own life. He naturally wanted his brother to have the same buoyant benefits. When Philip found Jesus he at once went after his friend Nathanael and would not be denied until Nathanael came with him into the presence of the Master and there found peace and a commission to spread the "news." Disciples are to carry Christ's message as gladly as they would word of a relief cargo to famine sufferers. It will then be spread with vivacious speech, bright faces and willing feet. A person thus equipped is sure to win and will eagerly accept every opportunity to "witness or to aid a seeker after God."

A Distinguished Caller. A prominent Indianapolis attorney, afterward President of the United States, overheard his pastor ask a young man to join the church, only to receive the reply: "While I believe in the Bible in a general way, I am too perplexed about a number of Scripture problems to join the church now." This distinguished disciple immediately secured his name and address and the next evening set aside other engagements and "sought" the young man. He found him in a small rear room on the top floor of an old four-story residence used as a lodging house. He refused to be announced, but climbed the four flights of stairs alone, rapped on the bedroom door and was admitted by the young man into his cramped quarters. The lawyer immediately removed all embarrassment by his companionable spirit and then carefully proceeded to take up the mooted questions and disturbing doubts which perplexed the young man's mind. He finally cleared up all the problems and the young man accepted Christ as his Lord, and agreed to join the church. The great lawyer spent six hours with the young man in his back hall bedroom, for it was two o'clock in the morning when the task was completed, while national politicians who had come to the city to see him were searching for him everywhere. The notable citizen who counted it so important to lead a young man into the "light" was General Benjamin Harrison, afterward President of the United States.

A Lively Experience. Interest in different types of individuals saves from monotony and keeps one alert and well informed. The study of varied persons, and the effort to apply truth most effectually to each one, keep the brain active, the heart alive, and our best traits dominant. Truth never merges and becomes a real part of us until we seek to explain it and put it within the reach of another. When it evidently stimulates and feeds someone else it takes on a new value to us. While endeavoring to answer doubts and problems of a particular person we often clear up our own. Nothing gives us such absolute confidence in the efficiency of God's Word as to see it bring light, liberty, and relief to a seeker. Those whom we have helped to know Christ will become our stanch friends, who will never forget us, and who will sunshine our spirits by many expressions of their gratitude.

A Banker Among Employees. A city banker suddenly saw a new privilege in doing personal work. He asked his pastor to show him how to win people for Christ in the regular church prayer meeting, in a rescue mission, or at some other public assembly. The wise pastor studied him for a while and then suggested that a good place to begin was among the strongly tempted young men in his own bank. He was unpopular with his employees because of his unkind ways, but he was man enough to recognize his responsibility, and he set about to correct his mistakes that he might endeavor to win those who worked for him. He sent first for a young clerk whose dying mother had put her young son in his charge and confessed to him that he had been cold and careless in his interest and humbly asked the lad's pardon. Then he tactfully opened up the question of personal religion and found that the young man was rapidly going downhill and was conscious of his weakness. In a little while the bank president locked his office door, so that, undisturbed, he could lead the sobbing young fellow into the Kingdom. He continued these private interviews with each one of his employees in turn and eventually won their affection as he brought them to a knowledge of or quickened their interest in Christ. In addition to this new relation with his employees, he saw the first young man, whom he had led into the new life, become an unusually successful winner of disciples as well as a notable leader in business, with a career that brought delight to the banker's heart for many years.

Obstacle or channel. A Brooklyn pastor in a sermon impressed the truth that every believer was either a channel or an obstacle in the Spirit's effort to reach the lives of men. A leading trustee went home and after dinner shut himself up alone and scrutinized his own life during many years as an official in the church. He felt keenly that he had not been a "channel" in speaking to others and promised God on his knees that he would try. The next morning, after routine business had been transacted with his secretary, he said to him: "Henry, I am a member of the church. I have been trying to be a Christian a good many years." After this simple testimony he asked, "Henry, are you a Christian?" Receiving a negative reply, he continued, "I don't know much about it, but I want to ask if you are not willing to become a Christian and go along with me in the Christian way."[2] The churchman was surprised to hear his secretary say that for two years he had been visiting various churches hoping some one would tell him how to be a Christian, adding, "If you will tell me how to be a Christian, I will be glad to be one." It was soon settled and the "trustee" had the thrill of being a "channel." We will not be healthy and joyous disciples until we become similar channels.

Our days will be gladdened by the subsequent notable usefulness of at least some of those whom we have won to discipleship or to some kind of active Christian service. During Gypsy Smith's first visit to America he met Ira D. Sankey, the great singer, and said to him: "Do you remember holding a meeting with Mr. Moody in Burdett Roads, fifteen years ago and visiting a gypsy camp in Epping Forest?" Receiving an affirmative reply, he continued: "When a few gypsy lads came up to you, you put your hand lovingly on the head of one of them and said: 'May the Lord make a preacher out of you.' I am that lad, and though at that time I was not a

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[2] From *The Evangelistic Church,* by Frederick E. Taylor. Reprinted by permission of The Judson Press, owner of the copyright.

Christian I never forgot it." What joy such incidents brought to Mr. Sankey and to others who have thus influenced people; they literally draw "water out of the wells of salvation" (Isa. 12. 3).

II. Normal Speech

In the olden days the people were prone to give testimony in church meetings in sanctimonious tone or with tears in the voice if not on the face. Preachers used an unnatural pulpit voice, so different from the one used in conversation that it was difficult to believe it was the same person. Religion was discussed in an other-worldish sepulchral tone, as some still do. Such unnaturalness must be avoided at all hazards. It gives the impression that religion is not for ordinary people of the workaday world, and it is!

"B" Natural. While a theological student in Boston University I heard Gypsy Smith put this essential tersely as he told the story of his remarkable life and successful career as an evangelist. Turning toward the pipe organ behind him, he said: "If I should be asked to step to that organ and put my finger on the key of success, I would put it on 'B' natural." That is the testimony of all great men—just be your best self. There are plenty of human mocking birds and strutting poll-parrots about, but few who courageously mark out new pathways. So many lack the grit to utilize their own special gifts. It is so much easier to imitate someone else.

Give Your Testimony. If you are sincere God will in some way or other defeat your faults and use them to his glory. We must be willing to be a "clay" or a "gold" vessel for his honor; then you "will be prepared unto every good work," or, as Moffatt translates it, you "will be set apart for good work of all kinds" (2 Tim. 2. 21).

Without hesitation or excuse channel your testimony through your own personality; never ape another. An unlettered sailor, newly converted, had learned only one way to express enthusiastic joy, and so after his soul was flooded at conversion he arose and said, with a glowing face, "Hurrah for Jesus Christ." That natural and spontaneous testimony thrilled a great audience to the depths of their souls. A new convert in one of my churches said, "I feel as though all the tonics ever created had been condensed into one and that one had been given to me." John Wanamaker, while a struggling young clerk in Philadelphia, heard a youthful business man tell in crisp, commercial language how his everyday religion had helped him succeed, and was thus led to become an active Christian worker. John Knox came to middle life before he accepted the Protestant faith, and then it was the result of the itinerant preaching of George Wishart. Having been banished as a heretic, Wishart returned and went from place to place testifying and instructing the people. He drew Knox into his audience, who being converted under his message, followed him everywhere and was thus inspired and instructed. When Wishart, still a young man, was burned at the stake for heresy, Knox, his pupil, took up his work.

"One-talent" people are more apt to bury their talents than are those with more gifts. Meanwhile God needs that talent and the world will be poorer if it is not employed. You have a unique access to your relatives and particular friends. J. Wilbur Chapman regretfully told of a college mate to whom he feared to talk about Christ, who later told him that he chose "Wilbur" as a roommate solely because he believed there would come personal guidance to the Master.

I knew a crude and blundering man who could neither read nor write, but who had a gift of patient tenacity, and who never gave up a man until he had led him into open discipleship. His gentle persistency could not be turned aside, and he accosted rich and poor alike. In one church I discovered a housewife with only an ordinary education, but with a cheerfulness and stick-to-itiveness so consecrated that she did not recognize a defeat. Realizing her value, the treasurer was authorized to pay her enough to hire a housekeeper. She became so interested that ultimately she gave all her time to the church. She gradually learned how to talk of religion, and never took offense at discourtesy, noticed rebuffs, lost her patience, or hurt another, but graciously and trustfully persisted and thus won scores to Christ and church membership. She worked with tireless unselfishness, and naturally her personality steadily improved. People whose names were given her by the pastor were visited and she never gave them up until they joined the church. She labored on after my pastorate ceased in that church and seldom a year passed that she did not bring two hundred into church membership.

Form a Habit. The Christian Endeavor pledge, binding youth to "testify" at every opportunity, has helped folks to take an effective part regularly in religious meetings. Stated periods for Bible reading have brought a blessing to thousands who acquired this "habit" as the result of a signed promise. The regular practice of tithing has insured spiritual health to many who would otherwise have suffered from the congestion and dwarfing which stinginess brings. A prayerful promise to do personal work steadily will enable one to search for and find an open door for such activity when otherwise no effort would be expended and "cases" would be missed.

Bishop Hughes, noted as a disciple winner, once told a friend, "I never make a pastoral call without asking myself, 'Who can I win here?'" Many years ago I made a resolve never to converse with anyone for five minutes without finding his attitude toward religion and the church if it were at all possible. It has now become a habit, almost a second nature, to do so. It has not been easy, but it has brought wonderful results, much happiness, and an enlarging ability, so that rarely am I rebuffed, and in hundreds of cases people have thus been won. I have talked in like manner with Presidents of the United States and with leading statesmen of Europe, with governors, senators, mayors and other public officials, and with policemen on their beats. I have opened the subject with the man who filled my gasoline tank and with the man who manufactured thousands of automobiles, with humble laborers and with noted bank presidents, with baseball players, newspaper men, actors, motion picture magnates, and with every type of person. I have found it easy to pray in the private offices of America's greatest leaders, Jews and Gentiles, Roman Catholics and Protestants. More than once the most noted men—and I wish I were free to name them—have exhibited a famishing soul hunger and have listened like children as I have tried to tell them the story of Jesus, which proved to be still interesting.

A discouraged pastor had decided to seek a new church because his audiences were so depleted and additions to the membership had stopped. But the outward door from that church closed and just before he was compelled to return to continue as pastor he heard an address on personal work. He came back and greeted his downcast wife joyously with the words: "Here, Mary, hold my coat for me. For the next three years I am going out into the street to win men and women to Christ and thus start the church to going." He did so, and soon saw a new church in every department of work.

Impressive Incidents. Experience, our own and that of others, is very valuable. The following incidents, all personally vouched for, reveal the alert and persuasive spirit of the disciple winner. Workers in league with our Lord cannot fail.

One day a great news agency manager called on the telephone to secure information. "Billy Sunday" was holding meetings in New York at that time. I asked my telephoning friend, whom I had never seen, if he had attended any of the meetings. Receiving a negative reply, I offered to get special tickets of admission. He eagerly accepted them and promptly attended. I followed up the case over the 'phone, and finding that he had made a "start" I urged him to join a church near his home. He finally agreed to do so, but explained that he did not know where to locate one. I then found out where he lived and sent a nearby pastor to call on him. In a few weeks he joined the church and became an active worker. Of course, after that he was a stanch friend and aided me and my church by personal advice and through his office in getting publicity into all the New York papers.

During the straining days of the Broadway Temple campaign a splendid appearing young man, after many efforts, caught me at our downtown office to propose a plan which did not appeal to me, and I was tempted to dismiss him abruptly and plunge into something else. But, suddenly remembering my promise, at the close of the interview I said, "Of what church are you a member?"

He replied, "The Methodist."

"How long have you been in New York?"

He answered, "Ten years."

"Where do you go to church?"

He replied, "No place."

Then getting out my notebook and pencil, I said: "Where were you last a member? Please tell me, for I am going to send and get your church letter." He told me later that he was startled by such suddenness, but he promptly gave me the details. As usual I closed the door and had a word of prayer with him. Later he testified that the question and decision turned his whole life back to God. He had never been inside our church, but the next week he was present and the following Sunday he joined. His brother is a Methodist missionary in India. He is now an active official member in Broadway Temple. At that time he was employed by New York's greatest bank. During a business call on one of the vice-presidents of that bank he remarked to me that he found it very difficult to secure competent managers for the new branches soon to be opened. I replied, "You have one of my men here who could be trained for such a position." I gave him the name of the young man who had recently joined the church. He sent for him, put him in training, and to-day he is the manager of an important branch and is the treasurer of the church.

Fifty Years a "Sexton." President J. Ross Stevenson, of Princeton Seminary, sends me an interesting story concerning William Culyer, the sexton of the famous Fifth Avenue Presbyterian Church. For fifty years he had sat under the ministry of such great preachers as James W. Alexander, Nathan L. Rice, John Hall, and George T. Purves, but remained outside the Kingdom: "At the close of a Sunday-morning service I called him into the minister's room and told him that old friends in the church had been praying for him and urged him to delay no longer, but at the communion service in the afternoon to confess his faith in the Saviour. He broke down and conceded that there was no good reason why he should not take a stand for Christ and that in the church where he was so well known and where he had been in service for more than half a century. He made his public confession at the afternoon service." It is sadly true that ofttimes those nearest the church are unreached.

Accepting Opportunity. Dr. Frederick E. Taylor, a longtime Baptist pastor in Indianapolis, gives due credit to the late J. Wilbur Chapman as an ideal exemplar of a personal worker always zealously seeking disciples and as a result one of the most persuasive preachers of recent days. He relates an incident told by Doctor Chapman's former secretary. A gentleman hanging to a strap on an elevated train in front of Doctor Chapman, then a New York pastor, leaned over and said, "Isn't this Doctor Chapman?" The Doctor immediately arose and said "Yes." The young man affirmed his indebtedness for the sermons he heard regularly. Doctor Chapman expressed his appreciation, but immediately finding that the young man was not a professing Christian said to him: "You have pleased me very much by what you have said, but I wish you were a Christian man. If I could tell you what

Jesus Christ means to me in my daily life, you would be glad to accept him as your Saviour. I hope the day is not far distant when you are going to do it."[3] Amidst the rush and the noise of the train the young man was deeply impressed and a few weeks later he joined the church. Why do we neglect to testify to the actual benefits Christ brings us?

The Man at the Desk. I recall a sermon preached many years ago by Bishop McDowell on the "Man at the Desk," built around the calling of Levi or Matthew by Jesus. The Bishop emphasized the truth that we call on the "man at the desk" so frequently for money, but so often forget to give him Christ's call to be a disciple.

We frequently avoid conversing about religion for fear of offending the one approached. Anyone taking offense is either spoken to tactlessly or has a wrong idea of religion. For the sake of his own happiness and usefulness we should correct that idea, and we can do it with skill and kindness. Bishop Hughes wisely arraigns the silent Christian when he says: "An irreligious man really condemned one Christian worker when he said, 'He is very jolly and talks to me about everything except religion.' " And this was said of a long-time associate. Such incidents strongly emphasize the fact that the nondisciple really expects us to tell him about our "experience" if it is worth recommending.

Business Man Caught. A business man commended a zealous and wise Christian by saying, "He talks to me about religion very much as he talks to me about other things, and I like him on that account."

A great New York "daily" ran a half-page editorial every Sunday concerning some person or theme. The writer of this particular section came to interview me with the purpose of "writing me up." After he had gathered his facts I talked to him about his own religious life, as is my custom even with newspapermen. We had a delightful "conversation" and I discovered that his father was a Methodist preacher, but that the son had wandered out of the orthodox way. We became good friends, and I was able to disentangle some of his mixed ideas, and he found himself closer to the program of Jesus than he imagined. As a result he "wrote me up" so that he emphasized, and in a true way, my views on religion instead of on social subjects. A very promising business man who had recently come to New York in deep sorrow and who was trying to find himself amid many temptations, read this editorial and it drew him to my church, where he found the peace he was seeking. A wonderful friendship began which helped to ripen that business man amazingly along religious lines. God used me to start him into various activities which through the aid of others has made him so use his influence and wealth for religion and morality that he is known all over America, both as an ideal business man and as a philanthropist, aiding ministers, churches, colleges, prohibition, peace movements, and every form of righteousness. He is also now the influential friend of leaders of every type, from the President of the United States down. If he were not so retiring I would give his name. He made Broadway Temple possible by an early and large gift. He has a most capable and beautiful Christian wife as a partial result of our friendship. His usefulness has only begun, and it all commenced with the newspaper lad who "wrote me up" just right from a religious standpoint, because of an effort to win him to discipleship. This same newspaper writer as a result of our friendship later prepared a wonderful news story for the papers concerning the Methodist Centenary. It was reproduced in papers and pamphlets and scattered broadcast. Later Secretary, afterward Bishop, Edgar Blake engaged this "writer" and sent him to China to write on "Missions" and he prepared articles of sanity and great effectiveness, eagerly printed in such papers as *Colliers, Saturday Evening Post,* and various standard magazines. He gave a new standing before the public to "foreign" mission work in China. He is now a widely known writer in America and has never lost the effect of that "interview."

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[3] From *The Evangelistic Church*, by Frederick E. Taylor. Reprinted by permission of The Judson Press, owner of the copyright.

The tactful recognition of some recent special favor makes a happy opening. A Christian business man attending a Y. M. C. A. convention in Montreal met a very affable hotel representative on the train en route who induced him to engage a hotel room in advance. A little later and at a strategic moment the business man said to him, "Are you a Christian?" Receiving a negative reply, he continued: "If you were in Christ's service and worked for him as efficiently as you represented your hotel you would be eminently successful." Years afterward this same alert Christian traveler was passing through the halls of a huge Chicago office building when he was startled by a voice that sounded familiar. Stopping and waiting until its owner caught up with him, he met the inquiry, "Did you go to a convention years ago in Montreal and speak to a young man on the train about being a Christian?"

The man thought a while and then, recalling the old incident, answered, "Yes."

"Well, I am that young man, and all these years the sound of that voice has remained with me. It led me to Christ and now I am leading others to him."

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that" (Eccl. 11. 6). That is the spirit of the winner. He will accept the promise, "Blessed are ye that sow beside all waters" (Isa. 32. 20). And believe confidently that a reaping is certain for the faithful "sower."

PRAYER

BRIGHTEN our faces, O Son of Righteousness, with confidence in thy care, love for folks, and the light of an optimism that "believeth all things." Deliver us from depressive doubts, carking criticisms, carping complaints, and derisive disagreements, lest we break our own joy and fail to be a channel of blessing to others. Flood our souls with thy love, our Father, until we shall proclaim eagerly and spontaneously thy mercy and grace capable of transforming thy children into thy likeness. In the name of thy Son, our Saviour. Amen.

CHAPTER V

THE WINNER IN ACTION

THE sincere politician is essential to a democracy. Every real statesman is a wise politician. He must know people so well that he can win them to sane programs. To be a leader he must be tactful enough to make followers out of folks. That requires a sense of responsibility coupled with patience and rare persistency. He must be sleeplessly energetic or he must retire. As God's representatives we should be equally tactful and alert and never be listless or careless. We must be willing to pay any price and never cease efforts until success comes.

Daniel "purposed in his heart," and then action came. But all his activities were inspired and colored by the spirit of the man. Personality must channel specific efforts if disciples are to be secured.

I. DOWNRIGHT EARNESTNESS

Spurgeon well said, "There is more in the matter of earnestness than in anything else, if souls are to be won." Intensity will not only find an opening, but it will make an impression. A widely known and somewhat scholarly atheist was questioned about his regular attendance at the services where an unlettered Methodist local preacher spoke and he explained, "He believes what he says with great sincerity, and that impresses me more than any argument."

If the "power" of God is to flow through us effectively to impress others, selfishness must be purged out of us by sincere devotion to Kingdom interests. "Holy" was a synonym for "wholly" in old English; our total being must indeed be devoted to him if we are to win. We must present our bodies a living sacrifice "holy, acceptable unto God" (Rom. 12. 1). The exhortation therefore to abstain from all appearance of evil (1 Thess. 5. 22) is wise if we would safeguard our efficiency.

A friend visiting Copenhagen took a sight-seeing bus which stopped to show the passengers through an immense brewery. After the inspection of the plant all were offered a free "drink." The guide, knowing my friend to be a prohibitionest, offered him soda water, but he refused, saying: "Someone might say, 'I saw Mr. A, an earnest prohibitionist in the United States, drinking in a brewery in Copenhagen!" That was wisely avoiding the very appearance of evil."

Paul aptly prays, "I would know him in the power of his resurrection" (Phil. 3. 10, Moffatt). It behooves us personally to know Christ in his winsomeness, but also in his power, so that we can present him with an enthusiasm and assurance that will carry the truth home. Thus only can we be equipped to present him. The wise worker will avoid quoting Scripture in a parrot-like way, but will feel the vital truth of what is spoken. It is better to use two or three passages of Scripture thus interpreted than merely to "quote" many.

This kind of earnestness makes severe demands; it does not merely accumulate accidentally on the wings of flitting butterfly personalities. When Henry Martyn reached India he said, "I intend to burn out for God." A noted pastor who has moved mountains for the glory of God once said, "I early decided that I would rather be a blazing torch for my Lord during a few years than a flickering candle for many years."

Theodore Roosevelt addressed a great crowd in Madison Square Garden during the world war. He moved them to tears and to wild applause, and the secret of his power was revealed when, asked by an ugly heckler, "Why don't you go across and fight?" he replied, "The government will not allow me to go. I have sent my four boys and the husband of my daughter. What more can I do?"

A little Australian, Captain Knyvett, seemed to move the crowd even more mightily when he spoke. I learned why.

He had been badly wounded and his doctor had ordered him to the hospital, warning him that he would die if he did not desist from speaking. But he recognized that America was slow in awakening to support the war and refused to obey because he felt it his duty to arouse the country. He fainted before one great audience, but, recovering, insisted on accepting new assignments to speak. He did not count his life dear unto himself. Again and again he fainted, but came back to his task. Once, however, he did not rally, and so he died. His sacrificial spirit had put penetrating power into his public messages.

Dr. John W. Ham tells us that "Premier" William E. Gladstone, while working on a speech at two A. M. preparing to meet a crisis in the House of Commons, was interrupted by the mother of a crippled boy who was dying in the slums. She requested him to come and help the boy into the next world. He dropped his work and went, returning all aglow with joy, and entered Parliament next day to make one of the greatest speeches of his career. He tapped the source of power and found inspiration in the school of humble service.

I asked May Petersen, the celebrated singer, "Is it true that you fainted on the street in Florence from starvation while you were studying there?" She answered, "Yes." But when I sympathized with her she said: "Do not pity me. That suffering enabled me to put feeling into my voice." One reason why men, once deep in sin, make an impression on similar sinners is because they themselves have tasted the dregs. Paul was so earnest that he once cried out, "I could wish that myself were accursed from Christ for my brethren" (Rom. 9. 3), and he counted his long career of afflictions as a method of filling up the "sufferings of Christ" (2 Cor. 1. 5). John Knox moved Scotland, but only because he had the spirit which prayed, "Give me Scotland or I die." In contrast with this intensity, an English journalist said of a deceased archbishop of Canterbury, "He was an embodied office."

The story is told of a recently converted owner of vast cattle lands and stock who took his minister far off into the hills and said, "I want you to pray a dedication prayer." The cattleman explained that until that morning he did not know that all the thousands of cattle and the miles of land in his name really belonged to God. He added: "I want to recognize that fact and administer all of it as his steward. Please tell God that." After the prayer he himself fell on his knees, sobbing, and prayed: "Now, Lord, since I have given you everything, perhaps you will take that bad boy of ours and save him, for you know his mother and I can do nothing with him." He arose in great peace, went back and told the boy about the dedication of his property and of his new confidence in God. His sincere devotion to Christ deeply impressed the boy, who listened in wonder, and that night gave himself publicly to God.

II. Tact Is Essential

A zealous newly-converted barber determined to do personal work. He chose his first subject, but could not work up courage to speak to him until the man was fully lathered. Then with freshly sharpened razor in his hand and poised over the victim, he blurted out, "Are you prepared to meet your God?" Thousands jump into this serious question just as abruptly and as crudely and so offend and drive people away instead of first mellowing them for the reception of truth.

Using the figure of the bird trapper, Spurgeon says: "We must go forth with our birdline, our decoys, our nets, our habits, so that we may but catch the souls of men. Their enemy is a fowler possessed of the basest and most astounding cunning; we must outwit him with the guile of honesty, the craft of grace."[1]

Again changing the figure to a warrior attacking a walled city, he says: "The soul winner has to sit down before a soul as a great Captain before a walled town; to draw his lines of circumvallation; to cast up his entrenchments and fix his batteries. He must not advance too fast, or he may overdo the fighting; he must not move too slowly, or he may seem not to be in earnest, and may do mischief. This needs a warrior well trained, a master in his art. It takes no fool to do this."[2]

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[1] From *The Soul Winner*, by Charles H. Spurgeon. Reprinted by permission of Fleming H. Revell Company, publishers.

And again: "They called Mr. Whitefield's Chapel at Moorfields 'The Soul Trap.' Whitefield was delighted, and said he hoped it would always be a soul trap. Oh that all our places of worship were soul traps, and every Christian a fisher of men, each one doing his best, as the fisherman does, by every art and artifice, to catch those he fishes for."[3]

He also speaks a wise word about handling Christians who have fallen into sin: "I have known a person who has erred, hunted down like a wolf. The manhood of the man has taken sides with his error because he has been so severely handled. The object of some professors seems to be to amputate the limb (the believer) rather than heal it."[4]

He urges, not publicity, but patient gentleness with erring ones in the effort to bring them back into the Kingdom.

The Rev. Daniel G. Verway gives a homely illustration. While on his first charge in the country he frequently called at a home where an unchurched grandmother of eighty years lived. The old lady always hid in her room whenever she saw him coming, but one day, coming in quietly and unannounced, he found "grannie" at her quilting. She was a skillful and beautiful "quilter," and he immediately praised her work. She displayed all of it to him, and so they became fast friends. He won her to church membership and so gave her the sweet comfort of conscious fellowship with Christ.

Find a Virtue. It is wise to start the conversation by recognizing a virtue, even under the most unpromising circumstances. Doctor Trumbull was once offered a drink of whisky by a seat mate while traveling on a train. After several refusals the man said, "I suppose you think I am a pretty hard customer." Doctor Trumbull replied, "I can see that you have a very generous nature or you would not be steadily offering to share your drink with me." Thus he opened the way for conversation on personal religion and found a way into the man's heart.

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[2] *Ibid.*
[3] *Ibid.*
[4] *Ibid.*

A Good Listener. It is difficult to be a good listener, but it is necessary if we are to find an opening into another's nature. We are prone to talk too much ourselves. It is a species of selfishness and worthy of Henry van Dyke's criticism, "The vice of talkativeness is a selfish, one-sided, inharmonious affair, full of discomfort and productive of most unchristian feelings."

We must be on our guard lest we be sidetracked, for it is easy to differ on non-essentials and thus to raise rancor and a spirit of opposition which makes a seasoning approach impossible. Tactfully lead the prospect to tell about his childhood, his early training, his own family, and such subjects as will naturally soften his spirit. Then strategically make the appeal in accord with the facts thus discovered.

Wise Approaches. Take it for granted that people are interested in religion, for they are concerned about it. Find a religious basis by some such question as "What church were you raised in?" Do not say, "Are you a member of a church?" but "Of what church are you a member?" Do not abruptly inquire, "Are you a Christian?" Lead gradually into it. Find a common ground of conversation. Thaw out any cold aloofness. Ask, "What church do you attend?' not "Do you attend church?" You will thus find a point of contact and can then add, "Of course, you expect to join." Usually there will be an affirmative reply and you can follow it up with, "Why not now?" Have a good reason why the person should join and thus publicly acknowledge Christ on a specified Sunday. It may be that you plan to take ten in on the following Sunday and you want him to help reach that number. Be specific. Do not say, "Will you join some time?" Get an exact promise for a definite time and at that moment.

Dr. E. E. Helms, who is unexcelled in leading his people to do personal work, relates the story of a nationally known society leader who went to a wealthy woman friend and said: "I am so ashamed of myself when I recall how I have treated you. I owe you an abject apology. I do not know whether you will ever forgive me. I do not know why I did it." The other woman, keyed up to a high pitch of expectancy, vigorously assured her caller that she had not offended in any remembered way. Then the negligent society woman gave her the reason for her distress: "To think that during all the years I have known you, though I myself am a Christian and church member, I have never told you about Jesus or invited you to become his avowed disciple." By thus blaming herself she quickly found sympathy and entrance to the other heart and won it for Christ in an immediate and definite "decision."

Doctor Cowan effectively illustrates the way God uses seeming defeat when backed by sincerity. Alice and Helen had been friends for years, but the former had never enjoyed a definite religious experience and was drifting into bad company. Helen determined to win her to Christ, but seemed to lack courage. One day she undertook to speak to her, but her throat closed and words would not come. After several attempts she broke down and sobbed, "Oh, I have made such a failure." But Alice reassured her by saying: "No, you have not failed. Your effort at so great cost convinces me of your deep interest. It was more effective than many fine words." And so God brought success to an apparently futile effort.

Salesman Traits. Charles N. Crewdson, in his book dealing with traveling salesmen, says: "Salesmanship is defined as the art of overcoming obstacles, of turning defeat into victory. Courtesy must become constitutional with the drummer and diplomacy must become second nature to him." This is also sound advice for personal work. Patience, gentleness, and versatility are vital essentials. A merchant tells of a salesman who called on him every few weeks for a year and a half. He was always courteous and friendly and never showed pique when I refused him an order. Every time, however, he added a new argument and educated me up to his proposition until I finally gave him a big order. Retain the prospect's friendship at all hazards even though it calls for many attempts.

Mike and Pat were boyhood cronies. Mike became a priest and ultimately a bishop in the Roman Catholic Church. Pat explained his friend's success with this terse sentence: "Patience and perseverance made a bishop of his riverence." This is a truth for disciple winners to remember.

Glenn Clark emphasizes the necessity of discriminating between a man and his sin by describing a marksman in India who, finding a tiger carrying off a child, was able to shoot and kill the tiger without injuring the child. We must form a vision of the person sought free from the sin that spoils him. Then we can work with enthusiastic energy and affectionate confidence to win him. We will be less likely to offend him and more able to show him how badly he is crippled by the things that keep him away from Christ.

Henry Drummond while saintlike was also very wise or he would not have been so successful as a personal worker. He pertinently advises: "A man may be ever so gross and vulgar, but when you come to deal with the deepest that is in him, he becomes sensitive and feminine. Brusqueness and an impolite familiarity may do very well when dealing with his brains, but without tenderness and courtesy you can only approach his heart to shock it."

Appealing through the Children. A business man tells how he had determined not to use calendars for advertising purposes, "One day a salesman came in and immediately began talking about his two baby boys. That touched me at the right spot, for I too had two small boys. After we had talked happily a while, as though we were old friends, he pulled out a calendar carrying the picture of his two boys. It looked so good that it appealed to me and I forgot my prejudices and gave him a big order. Afterward he admitted to me that a mutual friend had informed him that my two boys were my vulnerable spot, and that he had determined to win me at that point." I once used a similar method, or at least a related one, in winning a very helpful disciple. In the neighborhood of my first charge at Kansas City dwelt the yardmaster of a large and intricately tracked Union Depot. He was a big, blustering, rough-speaking fellow, who at first sight frightened me. He had adopted a little girl whom he worshiped. At my first call I gave the little daughter a tiny doll which I happened to have in my pocket and then gave her marked attention. This touched the tender place in his heart and led to a friendship which ultimately landed this capable man in the Kingdom and made him a very valuable member of that little church.

On another occasion I called on a father and mother around forty years of age to secure consent for their fourteen-year-old daughter to join the church. They agreed that she could do so. Then I said: "Is it quite fair to allow her to join the church alone? Why not show your desire to stand by her and also give her a beautiful memory by joining with her?" This appealed to them and the three united with the church together.

A Never-Despairing Patience. J. Hudson Taylor, founder of the China Inland Mission, while a student exhibited rare faithfulness in winning a disciple. He was working his way through college and to that end accepted the job of nursing a man with a gangrenous foot. He was compelled to dress it daily, which was a difficult and repugnant task. The patient hated religion and despised the church so much that he had refused even to go to church when his wife was buried. Doctor Taylor, then a very young fellow, determined to speak to the "foot-sore" man daily about Christ, but was regularly cursed for his pains and was never allowed to offer a prayer. After a long period of this kind of treatment the "student" in utter discouragement started out of the room one day without mentioning Christ and his love for the sick man. On an impulse he suddenly looked around and saw that the patient was looking at him as if to say, "Are you going to give me up?" Doctor Taylor then turned back with new conviction and a sob in his voice to say, "I must not let him go." The tears of genuine interest and the long and patient persuasion won, and the man was converted.

I nearly lost a fine young couple in Denver because I impatiently gave them up, but God led me to them again apparently by accident and I found that my former work had ripened them for the Kingdom and they came into the church with eagerness.

Diligent Fore-Planning. We must many times plan far ahead if success is to come. A magazine describes a salesman who seemed by accident to become acquainted with a large advertiser while they were both at a summer resort. Quite nonchalantly he turned up each day just in time to go in bathing with the merchant, who later explained: I did not know his business until one day when we were lying on the beach in our bathing suits I remarked during a conversation which I now see he skillfully introduced that I was thinking of carrying an advertisement in a certain magazine. I then learned that he was the advertising manager of that very magazine. I told him that I would be glad some time to see a recent issue, and to talk "space" with him. In a moment he slipped away, and came back with a portfolio containing sample copies and all other data for a contract. Later he confessed that he had learned in New York that I was a possible customer, that he had come to that particular beach to 'get me' and that each day he brought the portfolio to the beach and hired a boy to guard it, feeling sure that the opportune moment would come some time.

As a result he signed up a big contract then and there. Similar foresight and studied effort will insure success in winning disciples.

III. Employ Simple Language

If the Bible cannot be understood, it is not a revelation. We must remember this in discussing religion; the meaning must be clear to those with whom we talk. Stale and stock theological phrases should be discarded. Never talk glibly about the "atonement," "conversion," "the witness of the spirit," and similar experiences unless you can translate them into a meaning that the ordinary person can grip. Employ no language or phrases not easily apprehended by the man on the street. Stilted, formal, cantish orthodoxic talk is likely to nauseate the red-blooded.

Dr. Charles E. Jefferson, one of America's greatest preachers, never uses a word of two syllables if a word of one syllable will express his meaning. He early decided to follow that policy, and for years wrote an hour every morning to secure this simplicity, afterward tearing up the "writing."

Avoid cataloging "sins," whenever possible; rather let them stand out by contrast with admittedly desirable virtues. Endeavor to depict the beauty of Christ and that beauty will serve as a mirror to show the ugliness of evil. We should not dogmatically classify any individual as "lost." God alone is the Judge. All must finally appear before him (See Rom. 14. 10). "Each of us then will have to answer for himself to God" (Rom. 14. 12, Moffatt). Never be drawn into a discussion of abstract doctrines; there is no profit in that. Insist that love and devotion to the Master is the first requisite, after that light will come to help the individual to formulate, accept, or reject specific forms of belief. "If any man will do his will, he shall know of the doctrine" (John 7. 17)—whether it be workable or not.

Employ illustrations that will appeal to the one addressed. An electrician understands volts, a jeweler can value gems, a musician appreciates harmony, and a banker apprehends the meaning of faith.

Rufus Choate, the renowned lawyer, was once seen to concentrate on one juror while pleading to twelve men on an important case. He started with illustrations taken from the blacksmith's trade, but quickly shifted successively to those of a carpenter, a foundryman, jeweler and machinist. At that trade he paused and began to use one illustration after another from the machinist's life. Later he explained: "I had won eleven of the jurors, but I could not find the trade of the twelfth so that I could reach his mind. When I struck machinist I recognized by the light in his eye that I had found his line, and so I went after him with his own language."

In one of my sermons I was using illustrations from a carpenter's life and told the story of a blacksmith who made a hammer for a visiting carpenter who had left his own at home. The new hammer was so good that other carpenters ordered them and ultimately the humble blacksmith built a factory and now makes the best hammer known. I said: "I think the name of the hammer is——." An old carpenter, forgetting he was in a church audience, promptly spoke up: "That's it." I had caught him.

Street Urchin Words. When D. L. Moody was converted he was so illiterate and incompetent that he could not even teach a Sunday-school class or talk in public. But he did know the language of the street urchin, so he went out to their haunts, gathered up seventeen rowdies and marched them in a body to Sunday school. They were given a teacher and many of them were later redeemed. Afterward, when he became able to teach small boys, he gathered them off of the street, promising to give them candy at the close if they attended his class.

IV. Sympathy Must be Genuine

Phillips Brooks in one of his sermons describes a painting that he saw in Europe, depicting an angel wonderingly feeling the sharp points in the thorn crown of Jesus. The angel, evidently not knowing pain, could not comprehend the agony the thorns produced. But Jesus himself tasted and understands the deepest pain. His suffering was genuine; it was not stage play. He can appreciate our need and apply the saving remedy and sustaining strength because he wore a body like ours and comprehends. He was literally tempted just as we are and so we can "come boldly unto the throne of grace." (Heb. 4. 15, 16) or as Moffatt translates it, "Ours is no high priest who is incapable of sympathizing with our weaknesses, but one who has been tempted in every respect like ourselves yet without sinning. So let us approach the throne of grace with confidence."

We can confidently say of God since we realize his wooing love in the attitude of the Saviour, that the Lord pitieth us like a father does his children, for "he knoweth our frame; (Moffatt, 'He knows what we are made of.') remembereth that we are dust" (Psa. 103. 13, 14).

When we forget our own weaknesses we are prone to be hard on the failings of others. Gypsy Smith describes a meeting where converts were recounting the various sinful habits from which they had been saved. Gypsy then arose and testified: "My gratitude should be greater than that of any one of these men, for I have been saved from taking up these bad habits. I would have followed every one of them but for the grace of God." If we remember what we might have been, we will weep over sinners instead of self-righteously condemning them.

Psychologists tell us that "At the center of the betting habit is the germ of daring; at the center of the drink habit are good fellowship and conviviality; at the center of licentiousness is the germ of chivalry."[5] But how submerged and all but hidden some of these good germs are until the Great Gardener winnows the wheat from the chaff and gives us back our wheat! We need frequently to be reminded of our indebtedness by looking into "the pit whence ye are digged" (Isa. 51. 1).

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[5] From *Fishers of Men,* by Glenn Clark. Reprinted by permission of Little, Brown & Company, publishers.

Used the Charity Ticket. A consecrated Christian woman, a member of the Board of a Florence Crittenden Home, founded to save fallen girls, was taking to her own beautiful country home a girl who had gone astray in the city. The girl was sullen, rebellious, and unrepentant. Her ticket had been stamped "Charity" so as to get special rates and the girl felt humiliated by this designation. When her motherly guardian discovered that fact she promptly exchanged tickets, herself taking the "charity" ticket. This magnanimous act softened the girl's heart and enabled the Christlike woman ultimately to lead her to a Saviour.

Fed a Tramp. We must be alert for often unselfish seed-sowing will often bring unexpected results. An earnest Christian gentleman was accosted while on his way to lunch by a down-and-out young man who said he was hungry. The "disciple," thinking nothing about appearances or criticism, took the young man into the restaurant where he was accustomed to eat. After he had purchased the tramp a hearty meal and had eaten by his side he turned to him in a kindly way and while sitting there at the table led the poor fellow into fellowship with Christ. The next day the proprietor of the eating place sent for this consistent disciple of Christ and said: "I saw you here yesterday with a shabbily dressed young man. I watched you and saw that you were not ashamed to bring in a hungry tramp and eat with him in the face of the crowd, and then without hesitation, you also told him about your Master. Will you come into my office and talk with me? I want to know the kind of Master that leads you to such helpfulness." We may indeed be a living "Epistle," "known and read of all men" (2 Cor. 3. 2), and at times we least suspect be faithful witnesses.

The Cross. The cross and its message is the hope of men. We should allow no denomination to exclusively appropriate it, for it is the property of all believers. Why do we hesitate to tell and so often hide its story? For three hundred years the ruins of an old Christian cathedral has stood near Macao, China, and on top of it has stood a badly weathered cement cross. In 1825 Sir John Bowring, the English governor of Hongkong, visited this spot and, inspired by the sight, wrote:

"In the cross of Christ I glory
  Towering o'er the wrecks of time;
All the light of sacred story
  Gathers round its head sublime."

The message of love and sympathy will be carried by the cross as by no other symbol.

V. Saturate the Life With Love

Jesus urges us to love our enemies because that builds a capacity to love; it is difficult to do and therefore it develops that trait. Our genuine love, when used, will melt hard hearts, mellow stubborn natures, and give insight into difficult or secretive personalities.

One of the greatest Evangelists at the beginning of his career preached much about the anger of God and the danger of hell-fire. He soon stopped it, as he saw that it hardened the hearts of the hearers and brought no real repentance. When he began to tell of the love and mercy of a Father God revealed in Jesus he began to win disciples.

Tender Severity. It is hard to warn people of the Judgment, and yet we must do so, but with real pity in our hearts and honest sympathy in our voices. Says Andrew Bonar: "Once during a companionable walk, McCheyne, the great Scotch preacher, asked me what my last Sabbath's subject had been. It had been 'The Wicked shall be turned into hell.' On hearing this awful text he asked: 'Were you able to preach it with tenderness?' " Doctor Jowett adds, "They say that McCheyne's severities were terrific, they were so tender."

Sam Hadley tried never to speak a harsh or unkind word to the "bums" who frequented his rescue mission. One night a ragged renegade, who had confessed conversion night after night only to turn up drunk again the next day, broke his patience and he gruffly refused to help him again. But he could not sleep that night until after a long search he found the old "bum" wandering desolately around the streets. He begged pardon for his harshness and brought him tenderly back to the mission. This time Hadley's love was rewarded, for the fellow was genuinely converted and remained true to his new life.

Affection slumbers in every heart. It must be awakened before the individual can love God and desire to follow his way. It is our business by personal service or by patient human effort or by any other form of appeal to arouse that love and then lead and attach it to our Master.

Understand Folk. A New York pastor recently took a "job" as a taxicab driver so that he could see, and understand, the habits of ordinary people.

Willard Price, in order to write understandingly of the immigrants, traveled steerage in the days when this section of the boat was packed with disinfected passengers. He there gathered a real sympathy for them.

Jane Addams lifts the down-and-outers because she lives among them and close enough to them to read their needs, speak their language, and appeal to their human affection.

John Callahan, the noted and helpful chaplain of the Tombs, was often in prison before his conversion and so he can offer "hope" with confidence. Father Damien consciously bade farewell to [friends and went to live as a minister to the leper colony on the island of Molokai knowing that he would ultimately contract and die of the disease. Is it any wonder that he stood for "God" to some of those sufferers?

A Statesman "Seeking to Save." The Earl of Shaftesbury went down many a night to gather up drunkards under London Bridge. He had erected a comfortable building near by, and he would lovingly invite them to that home to spend the night. When he brought them in they were bathed, fed and given a warm, comfortable bed without charge, and without word about religion. When they awakened in the morning refreshed and sober, he was there to meet them again and then tell them about a Saviour who could cleanse, establish, and keep them sober. Shaftesbury, himself neglected by his mother, had been led to Christ by a faithful servant maid.

"Tramps" in a Private Office. John S. Huyler, a consecrated Christian, noted as a candy merchant in New York, never allowed his private business office to be closed against an outcast man. No matter when he called, he found a welcome, a gospel message, practical aid, and good cheer. On cold winter nights he would frequently turn up at Hadley Rescue Hall, help provide lodgings for the derelicts who could not be cared for there and leave money to feed them in the morning. No wonder so many folks loved him and that his influence still abides in the memory of his deeds.

Guided to Specific Persons. When our hearts are saturated with love for the folks we become susceptible to the spirit of our Master and hence we find clear guidance in seeking disciples. Dr. J. Timothy Stone tells of an impulse that came to him on a quiet evening when he had settled at home for a needed rest. It led him into a particular street to visit a young man for whom he had been praying. Arriving at his home, he related the cause of his call and found that he had come at the opportune time to lead the young man to Christ and into church membership.

Dr. Wayland Hoyt, purposing to win a distinguished citizen to Christ, sent word by the man's wife requesting that he attend the evening service to hear a specially prepared sermon. Doctor Hoyt prayed and worked to have a winning message, only to meet a terrific rainstorm that kept everyone indoors. Disappointed and discouraged, he returned to his study to muse over his failure. At midnight a voice seemed to say, "Why don't you go to him personally and preach directly as Jesus did to Nicodemus?" He put on his raincoat and breasted the storm, saying, "He will think me crazy but I must go." Arriving at 1 A. M. he saw a light, rapped lightly, and the "distinguished citizen" opened the door and eagerly drew him in to say: "God sent you. I have been reading the Bible and trying to pray, but in vain." In five minutes Doctor Hoyt had led him into the Kingdom. The message sent through his wife had awakened him, and Doctor Hoyt was sent by the Great Master at the opportune moment. And he will send "others."

Dr. Frederick E. Taylor recounts a story that also enforces the certainty that God clearly leads the eager seeker for disciples. For years the only member of a family not a member of the church had been exhorted and pleaded with as student and young doctor, but without avail. One morning the pastor of the church which he attended felt a strong impulse to go and see him. He went but found that his office was filled with patients. He would have retired but the doctor took him into the private office and asked him why he came. The pastor promptly said, "I have come to tell you that I believe the time has come for you to accept Jesus Christ as your Saviour and to come into the church. The doctor apparently not surprised, replied directly, "Well, the fact is I have been thinking about the matter myself, and I believe I am ready." All the former efforts had suddenly ripened; God needed a willing harvester and he chose one habituated to that kind of work, listening for direction.

Again and again, I have started out "calling" without selecting special names from a large list in my pocket and, praying as I went, have received distinct guidance in choosing a name. One evening at about eleven-thirty o'clock I was turning homeward after a very strenuous day, when the names of some young people came to mind. It was late, but I risked following the impulse. I found two young couples talking religion, after the call of an ardent infidel who had greatly upset them. Two had never been members of a church. A third had drifted far away. I remained until nearly two o'clock but won all four, and they became very active in the church. I helped one of them to get a new position and he is now an official in the same great corporation where I located him.

Making Loyal Friends. After nearly twenty years absence I visited two former pastoral charges to be gladdened beyond expression by the thrilling appreciation of people who had been won to Christ and church membership by the personal work of other days. An orphan boy who had slept in a coalshed is now professor in a great Western university. The son of a man who threatened to disown him, but did not, if he joined the church, has just built a great Y. M. C. A. building in a Michigan city. Another is preaching in Nebraska. One of my "boys" is now president of two banks and the head of a great religious institution, one is a prosperous business man, and one the head of a school with two hundred and fifty youths in it. Another, a leading business man, is now the very heart of my old church. And how they did welcome and entertain and shower tokens of affection upon me! They were won, one by one, and their gratitude will never die.

Prayer

Awaken us, O Lord of life, to the open privilege of winning folks to follow thee. Safeguard us against scarring habits and sinful waste and employ our every talent to serve thy cause. Bring to full flower, O Holy One, all the graces of holiness that we may be winsome messengers and wise spokesmen. Discouragements abound, listless disciples aggravate, excuses attend easily, zeal cools with passing days, and high resolves die dismally. Invigorate us, O Patient Master, by thy Spirit, so that the lofty purpose to win disciples shall not stop short of success. Enable us to imitate thy humility and so conduit thy love that hard hearts may melt and stubborn wills merge with thine. In the Name Wonderful we pray. Amen.

CHAPTER VI

DETAILS FOR WORKING DISCIPLES

The neighborhood nurse has been a godsend to many communities, because by careful check-up she has found sick people who would remain unhealthy or die if she had not discovered them and brought the physician or remedies. Sometimes it seems unfortunate that competent doctors dare not advertise, for they could then draw in patients who need treatment but do not know it. The Life Extension Institute is doing that in many cases and is often averting early death by discovering and providing remedies for unsuspected ailments. Some day a health census will be taken. This will compel a physical examination with the result that life can be extended in ninety per cent of the cases where death now occurs. The church must be equally diligent in systematically surveying neighborhoods and groups to find the presence of sin sustained by ignorance or doubt, which Jesus as the Great Physician can cure. A persistent searching for "converts" or disciples is a literal carrying out of the command "Go out and compel them to come in."

I. Organize Efficiently

Some people fear that a human organization tends to discount God's power. It will, unless the organization meets the conditions that insure the power. "Spiritual" laws can be discovered and utilized as certainly as can radio laws. We must use the methods and implements that insure success. Learn from others who get results in this field of endeavor. Find a plan and work it.

Our Master used Peter's confession as the basis for forming a "church," a concrete organization composed of believers (Matt. 16. 18). When the Jewish Church rejected him he chose twelve disciples and gave them the Sermon on the Mount as a new constitution on which to build a new church. This group was doubtless carefully organized. Judas, we know, was treasurer. When Jesus departed into heaven we find James acting as chairman of the Board of Disciples to whom Paul reported at Jerusalem for authority to represent the church. James, therefore, was probably vice-chairman during the lifetime of Jesus. Matthew, who was trained as a desk man, was in all likelihood the secretary. A successor to Judas was promptly elected (Acts 1. 26).

The Great Teacher sent the seventy out to preach and to heal two by two. They had definite instructions. He was training them as later he trained the twelve to carry on his work after he left.

Definitely formed churches with well-defined traits are described in Revelation. Their known weaknesses are depicted and a cure prescribed. Paul formed and worked a system which enabled him to preach to the whole known world. Wherever he preached he organized a church, revisited it regularly, and sent others, like Timothy and Titus, when he could not go personally. He also wrote letters, like those to the Ephesians, Colossians and Philippians, which contained instructions concerning everyday problems, and which were read to groups of Churches.

Tested Plans. "Methodist" was the taunting title given the members of Wesley's Holy Club because they systematized worship and work. John Wesley proved his fitness for the title by forming an enduring group which, because it channeled divine power through carefully laid plans, has spread over the whole world. Other things being equal, a well-planned movement will succeed when others fail. It, therefore, behooves disciples who would win to look for tried methods.

The plans of experts in any field, which by their success have been demonstrated to be feasible, are worthy of careful consideration. If these fit our needs, it is foolish to formulate new ones. Before we spend the time required to perfect and utilize an organization we must be convinced that it is necessary.

Plans will not work themselves. They must be energized by enthusiasm, sustained by persistent hard work, and backed by confidence in the outcome. Plans do not lessen a sense of dependence upon the Spirit of God, but rather grow out of faith in his co-operation. God works through orderly laws in the spiritual as in all other realms. Wesley was one of the greatest evangelists in history, but he was more. If he had been no better organizer than Whitefield, a greater preacher by far, his work would have been no more permanent. He directed his attacks specifically and fearlessly against known sin and then trained helpers to follow up the converts which he formed into groups for oversight and self-help. He revisited and supervised them tirelessly.

Executive Gifts. Every leader of a great religious movement has been a gifted organizer. God never works outside the endowments and the vigor of a man but merely pours his power through the gifts with which that man is naturally endowed or which he has developed. He called a lawgiver, Moses; a courageous scholar, Paul; a fearless fighter, Luther; and a businesslike evangelist, Wesley, to lead reforms.

Many pastors and personal workers fail utterly because they do not make careful arrangements. The hit-or-miss policy used in Christian work would wreck any other institution. If consecrated good sense selects and localizes wise plans, God's Spirit can and will utilize them more effectively than is possible when slipshod methods are employed. Paul, after delivering the wonderful thirteenth chapter of First Corinthians on "Love," discusses in the next chapter, the various gifts of the workers in the churches and urges them to test their activity by "Let all things be done unto edifying." Then he closes the chapter with the advice to co-ordinate all the gifts in the words: "Let everything be done decorously and in order" (1 Cor. 14. 40, Moffatt).

Pentecost the Product of Preparation. The ingathering of the three thousand at Pentecost was preceded by the systematic preaching of John the Baptist, followed up by his disciples, the teaching and miracles of Jesus and the preaching of his disciples, the visitation work of the seventy who went out two by two, together with the witnessing activity of countless individuals whose life the Master had touched. That revival was not an accident nor did it come "out of a clear sky." Pentecost was the direct harvest of all this cultivation and seedsowing, brought to fruition by the work of the Holy Spirit. The long-deferred hope of a Messiah, fed by the teaching and work of Jesus and his associates had caused them that day to recognize and accept him as the long-promised One. This wide visitation was the culmination of our Lord's carefully formed plans. Churches must prepare in a similar way if members are to be quickened and new forces added, always, however, relying upon and then expecting the coming of the Spirit of Power.

II. Do Not Scatter

Shot Peppers but a Bullet Pierces. Paul's motto was "This one thing I do." Shipwrecks, beatings, abuse, imprisonment, poverty, all came but could not divert or daunt him. That spirit needs to come upon our busy layman. He finds time to talk Rotary and Kiwanis, lodge and golf club. He can discuss politics in his office, on the street, at social gatherings, everywhere. He rides his hobbies vigorously, openly, and often convincingly. He can therefore, if devoted, set himself in the same way to win disciples even amid his other duties.

A noted disciple winner declares: "One man is more to me than a thousand in this matter. When he is won it is time enough to think of another." I have followed one man for years finally to see him yield to Christ with gladness. Paul always picked a key man and pursued him until triumphant. It is better to follow one resistlessly than to follow many and land none.

The explicit disciple winning of a few pastors who sent me incidents will illustrate the value of "picking" an exact individual. They may also suggest specific people to be won in your community. Dr. Frank Kingdon tells of a young man, husband of one of his members in Boston, who was doing graduate work as an eye specialist in Harvard but was not a disciple. He sought him out in a friendly way and won him to Christ and the church. He later pursued his studies in India and is now a successful Christian doctor in a Southern city.

Dr. Bruce Wright found a widely known man of means attending his church frequently. No one followed him up, but Doctor Wright sought a private interview and this sixty-five-year-old more or less "neglected" man promptly made the "confession" and joined the church.

Dr. J. C. Leonard writes that he discovered a wealthy merchant, forty years of age, who had "held out against confessing Christ until I sought and obtained a private interview in his office. It took only a few moments of earnest pleading and prayer to lead him to Christ."

Dr. J. W. Meminger, who added over two thousand members to his church, with "many men over forty years of age who came as a result of personal interview," describes the winning of a hotel keeper to whom he sent one of his members with instructions to bring him to church. He had not attended for years, but old memories were revived and he was ultimately won. An eighty-year-old father was brought to church by his daughters at the pastor's suggestion. They had taken it for granted that "father" would not go and thus had neglected him. He subsequently joined the church. The pastor thus used the right person to bring a specific individual under the influence of the gospel in a spiritually charged church service.

A fixed purpose, not fickle feeling, makes possible steady usefulness in this work of winning disciples by personal work. H. C Trumbull who won hundreds by individual appeal testifies: "From nearly half a century of such practice, during which

I have spoken with thousands, I find it is as difficult to speak about it at the end of these years as at the beginning."

Turn the Talk to the Subject. Tactfully turn the conversation, at frequent intervals, to the subject of religion. People are deeply interested and will discuss religion if it is treated as an ordinary matter. Refuse to argue doctrines; insist that it is a friendly conversation. The politician brings party matters into every possible opening, making one if it does not occur naturally. Should the Christian do less?

I was sitting in an automobile, in Kansas City, one evening, waiting for a friend. A fine-appearing business man whom I had never seen came up to me, offered me a candidate's card and asked me if I would not vote for that name at the primaries. Questioning him, I found that he was a church member and I said: "Would you be willing to go out on the street and accost people as you did me and ask them to be Christ's disciple?" "Oh, no," he replied, "that is different." But is it?

Spurgeon says: "You must try to get some Christian workers who will 'button hole' people—try to get at close quarters with sinners,"[1] and then he changes the figure: "We want in the church of Christ a band of well-trained sharpshooters, who will pick the people out individually and be always on the watch for all who come into the place, not annoying them, but making sure that they do not go away without having had a—personal invitation—to come to Christ."[2]

III. Study the Prospective Disciple

The Christian Scientist constantly introduces the subject of his cult, tells his experience, offers reading matter, and invites others to his meetings. Has he a better gospel than ours? If we were as energetic, we could soon take the world for our Master. The aggressive life insurance man watches alertly for a "victim." The good salesman never loses an opportunity to talk up his goods or take an order. Long experience develops knack, hunch, foresight, or something which tells him where to go and just how to push and close a "deal." He gets the name on the dotted line—he secures a decision; otherwise he is a failure. He studies his "prospect" and lays a trail to "get" him. Crewdson's *Tales of the Road*, the experiences of a traveling salesman, is an ideal text book for personal work.

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[1] From *The Soul Winner,* by Charles H. Spurgeon. Reprinted by permission of Fleming H. Revell Company, publishers.

[2] *Ibid.*

A salesman one day called on a former Georgian, in business in "The North." He found him sour and curt because of the brutal treatment of a coarse Northern patriot, a resident of the same town. The salesman hired a "German" band to stop near the embittered merchant's store and play "Dixie" and other Southern airs. This restored the merchant's good humor, and the salesman, calling later, found him ready to place an order.

An ex-president of the International Advertising Association told me how he once spent weeks studying the life and writings of a prospective client. This client had become disgusted with the current schoolbook histories and had worked diligently in the preparation of another which had been adopted by the school. My advertising friend mastered this history book, all the facts about it and the life story of the author, before he went to see him for business purposes. Of course he won his man, established a basis of frienship and ultimately secured an advertising contract for $100,000. Our business for the Master is surely not less important, and yet we often go about it with little forehanded preparation.

Around a Table. A Boston business man, a member of old Park Street Church, each Sunday took three or four young men home to dinner with him. After a happy meal together he gradually led them into the subject of religion and so won many to discipleship.

Charles H. Spurgeon had a devoted member who picked out young men in the morning service and to insure attendance at night invited them to come around to his house for "tea." Then by gradually winning their friendship he won them to discipleship. Mr. Spurgeon urged his people: "How many come into this house every morning and evening with no thought about receiving Christ? . . . There is a fine hunting ground here, for you who really want to do good." Even our Lord fathered folks around a table when he gave them the greatest message.

Unruffled Temper. Poise is essential for success. A successful life-insurance agent of Kansas City called at an office so regularly that the exasperated occupant finally said: "If you come in here again, I will kick you out." Nevertheless, the agent did return and the angry office man escorted him to the head of the stairs and "threw his shoe at him and forgot to take his foot out of it." The rather corpulent "agent" tumbled most of the way to the foot of the stairs; then, looking up at the angry "kicker," he said with a smile, "You better let me come back and write that policy for you." Completely conquered, the "prospect" said, "Come on back; anyone with your perseverance must win." And he wrote a five thousand dollar policy. How many times has temper defeated us in seeking disciples!

Self Control Impresses. "In quietness and in confidence shall be your strength" (Isa. 30. 15), is notably true in this field. The story of *John Strong*, written some years ago by Charles M. Sheldon, illustrates a controlled spirit at work for Christ. The story describes the efforts of an athletic preacher to win the aggresive, local strike leader, who spurned and mocked him. One day he met the strike leader in the railroad yards among his "men" and was struck in the face by him. The preacher's temper boiled and surged, for he was a physical giant and could have "handled" the aggressor, but he conquered himself, and turning, picked up an immense salt barrel and after revealing his strength by lifting it above his head said: "See I have the strength to strike you back, but I prefer to overcome with love. Let us be friends." And thus he completely won him.

IV. Develop The Personality for the Task

Fix a High Ideal. One is saddened by contact with a youth who is satisfied to be mediocre. The church is full of mediocre Christians. They are mere "hangers on" when they might be co-workers with Christ. Do not stay in that class. Never be satisfied with less than the best. Equip yourself to be a workman "with no need to be ashamed of the way you handle the word of Truth" (2 Tim. 2. 15, Moffatt). Imitate the best disciple not the poor sticks lying around in utter uselessness. Compare your spiritual fruits with those promised as possible. Here is Paul's list as given in Galatians: "Love, joy, peace, good temper, kindliness, generosity, fidelity, gentleness, self-control" (Gal. 5. 22, Moffatt). How do we check up with this list? As we culture and feed the spiritual life and exercise ourselves in the "service" these "fruits" will increase as does the output of well-tended gardens.

Beautify the Personality. Every effort to do personal work will strengthen and enlarge our equipment even as thinking increases versatility. Facility comes from practice. To win one is to find added courage, confidence, and skill to win another. Buried talents, or those unknown to you, will be discovered when you meet situations where you need to call out your resources. Nothing makes us think as does defending or advocating a cause. Intercessory prayer for others reveals and kills our selfishness; we acquire a genuine interest in others. It also develops love for folks, and love thus permeating us creates a winsome gentleness and a fragrant sympathy that will not otherwise flower and grow. Sin, then, becomes as repellent as course talk to the cultured, as distasteful as is poison to a healthy stomach; we will rebel against it as promptly.

Giving will become a spiritual exercise, not a surgical operation. We will count it a joy to sustain the church and we will grow in doing it as does the man who sincerely supports his home. Regular giving will demonstrate and develop faith, throttle stinginess and feed beautiful unselfishness.

As our purpose to channel God's message to men increases, the whole personality grows beautiful with holiness and is glorified by the inflowing life of Christ himself. The very activity of winning disciples develops a rare personality as mothering develops gracious womanhood.

Nothing will so create hunger for personal blessings from God's hands as does the joy exhibited by a new convert just experiencing an unusual blessing.

Using Personalities. Pick men and assign them. In an early pastorate I found that for years the church had been praying, apparently without avail, for the neighborhood drunkard. He was normally a delightful fellow with a lovely Christian wife. I planned to send four men in relays of thirty minutes to call on him one Sunday afternoon. The first one assigned was a Presbyterian, who pleaded that he could not talk to him, for he never even spoke in meeting. But he went. The next one was a Quaker who had been sitting around for ten years waiting for "the spirit to move him." As a result he found in the "drunkard's" house his old religious joy, joined the church, became superintendent of the Sunday school, head of all the city schools and one of the most influential churchmen in that large city. As one messenger left another arrived. Finally the drunkard asked them why they all came to visit him. When told, he said with a sob, "I didn't know you cared," and promised to go to the altar that night. The men accompanied him to the church and sat with him during the service. When I gave the invitation and that well-known man came down the aisle, the audience melted and thirty others came at the same time seeking Christ. I was only twenty-five years of age and could do nothing but sit down on the altar platform and weep in utter helplessness. But those men had tasted the joy of personal work and they went back into the audience to get others. The whole neighborhood was stirred and over two hundred were converted in that little suburban community. We "worked up" and brought down showers of blessings. That experience has been duplicated many times through the years.

Difficult Cases Sought. Doctor Truett gives two striking illustrations of individuals banding together to win supposedly impossible cases. Four men tarried after a service in a tent meeting to tell of a blasphemous, boastful, half-paralyzed man who dragged along on crutches, with a servant supporting him. Doctor Truett suggested that they bring him to the meeting. They went to him together. He scoffed and cursed, but finally consented, and they carried him to the meeting and prayed for him. Doctor Truett directed his sermon to the cripple, and when the invitation came his hand went up. The "preacher" sought him out at the close, and he was gloriously converted. The four bore home a new man as their own hearts sang for joy. Of course the community was stirred and "power" broke loose.

On another occasion an evangelist urged those in the audience to do something unusual; to go after a notable person who might be too engrossed to think of religion and too busy to attend the meetings. At the close of the service a group of men stood talking about the appeal when one of them said, "Judge Waller Baker is that distinguished man, and if three of you will go with me I will appeal to him." They agreed to do so. The Judge was preparing a difficult brief and had instructed his secretary to admit no one. But fortunately at that moment she had stepped out and the four men pushed their way into the private office. The Judge met them with "What is the matter? It must be something important to bring you four busy men here together." The spokesmen replied: "Yes Judge, it is. We want you to give yourself publicly to Christ and add the influence of your life to his cause in Waco."[3] Then in turn each of the other three added his appeal. In a few moments the five men were on their knees and the Judge had been won. Imagine the effect of this "decision" on the meetings. In this day of "drives" for "Clubs" and "Funds" why not also have a well-organized drive to win "disciples"?

Utilize Enthusiasm. It is easy to grow cold. Listless service for the church cheapens it before the world and makes it seem a secondary institution. We cannot prove that a thing is really important without showing wide-awake energy in its behalf. In the fear that zeal may be "without knowledge" we often minimize, freeze, and actually kill bounding religious energy. We need a new baptism of stirring stimulating, sustaining enthusiasm dedicated to God and his church. Moffatt translates: "Be fervent in spirit" as "never let your zeal flag" (Rom. 12. 11). This is a wise exhortation. In the old days Methodists were not backward in shouting and singing exultantly and in saying "Amen" when a-thrill with joy. During the Great War all the governments used every possible means to stir patriotism into clamorous expression. Soldiers were not good fighters without it. Christ's army would advance more rapidly with a new baptism of expressed enthusiasm.

Zeal as in Politics. Dr. John Timothy Stone tells of a very capable woman who had organized a mounted troop of horsewomen to parade with torches in the interests of a Presidential candidate. But she had very little apparent interest in the church and its activities. Doctor Stone called and urged her to ally herself vitally with Christ. She replied: "I am not very bad. What do you want me to do?" The doctor replied: "I want you to be as pronounced in your allegiance to Christ as you were for the candidate for President." She was deeply impressed and a few nights afterward attended an evangelistic meeting and came to the front to say: "From this time forward I want this community to know that I mean to be as decidedly and publicly for Jesus Christ as I was for the candidate of the Republican party."

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[3] *From a Quest for Souls*, by George W. Truett. Published by Doubleday, Doran and Company, Inc., New York. Used by permission.

V. Securing Disciples by All Methods

The Presbyterian church has increased so that it passed the two-million mark recently. According to Doctor Carroll, the growth of the churches during the last decade has been remarkable. Of course it is far from ideal. But it has always been possible for the croaker to find "facts" on which to feed. There are no notably great "revival" meetings held these days, yet thousands are accepting Christ as Lord in meetings and mass movements, in churches, halls, and parlors, by public appeal and private interview. Our only concern now is that we do our full part.

In the replies to dozens of questionnaries sent out it was noticed that many of the clergymen secured a real "experience" in some kind of a "revival" meeting. Politics revive the peoples' interest in governmental matters. We have "revival" period set apart for "child welfare," "Music week," "Mother's Day," "Fire Prevention," "Tubercular Stamps," and dozens of other causes. Why should we fail to seek "Times of refreshing from the presence of the Lord" at exact times and with set purpose? The church cannot grow nor our faith thrive without them. We are not afraid of mass emotion on Decoration Day, on the Fourth of July, or to create backing for a war. Why should we neglect or avoid creating it in religion, the most vital and stirring cause that touches the life of man. We must work for it and pay the price to secure it.

Adopt any Methods that Win. Efficiency is a hackneyed word but an important one. The church should no more retain a fruitless method than should a gardener. We are in danger of doing things in a certain manner simply because they have always been done that way. Test everything by results. Jesus taught us to pray, "Thy kingdom come." We must exert ourselves to hasten its coming. We must find the method that enables us to do our full part. Otherwise we are slackers and failures who must some day face him shame-facedly.

He Only Said "Come." Too many books of theories are printed. A teacher whose business was to teach young men how to preach sent a class to hear a successful evangelist. They came back full of criticism and concluded with the statement that the only thing the evangelist said was "Come." The wise teacher asked, "Did they Come?" Being answered in the affirmative, he admonished them, "Then he was a good model and a successful preacher." Be guarded in criticizing anyone who is actually enrolling disciples.

Learn from Those Who Win. "So fight I not as one that beateth the air" (1 Cor. 9. 26), or, Moffatt translation, "I do not plant my blows upon the empty air," said Paul in describing his efforts to advance the Kingdom by using methods that brought results. Again he says, "Run so as to win the prize" (1 Cor. 9. 24, Moffatt). We need just such spiritual ambition. We are so prone to loaf along or to excuse failure by another's fruitlessness. The farmer's machinery and methods are vastly different from those used by their fathers. The Christian worker must be equally modern in seeking aids and plans which bring results. Even though we are not having mass revivals, persuasion by individuals is winning. Why not employ it intelligently and intensly?

To win disciples requires high-class salesmanship. Two traveling men working out of Chicago were rivals in selling goods. One week one of them was ahead while the next week the other had sold more goods. Their names were Marshall Field and Dwight L. Moody. The latter turned his talents to soul winning, and very much of it was by personal persuasion. Few will refuse Christ as Friend and Saviour if we present his love and power in a clear and winsome way. We must therefore find how to present him that way. We are inexcusable and reprehensible if we do not; God will not hold us guiltless.

Many avenues of approach exist, and we must adventure on them all until the last one is exhausted. Read books, try all kinds of suggestions, pray for and expect wisdom, employ every promising method, but at any cost and by some method or other convince men that it is wise to buy the Pearl of Great Price.

Dr. J. H. Jowett tells of visiting a fishing village where he saw an artificial fly exhibited in a window with a sign on it: "This is the bait which catches fish in this neighborhood." Naturally he bought it. I remember once asking a successful fisherman how he decided what kind of live bait to use where he happened to be fishing. He replied, "I cut open the first fish I catch and see what it has been eating, then I fish with that kind of bait." That is taking a neighborhood survey. May we be as wise in our fishing for men.

Climbing a Trestle. One earnest pastor urged a wife to join the church without her husband, after she had waited fifteen years in the hope that he would join with her. She finally decided to do so on a certain Sunday. Unwilling to lose this strategic opportunity of winning the husband, the pastor continued to call at the house during the intervening days, but "Jim" always dodged him. Finally he left word behind that if the "parson" wanted to see him he should come to the place where he worked. The pastor found that Jim was a carpenter working on a two-hundred-foot trestle, building a church steeple. Jim had concluded that his challenge would defeat the pastor and that he would let him alone when he saw the dangerous height of the scaffold. But the intrepid pastor promptly climbed up to Jim and so surprised and impressed him that then and there he won him to Christ.

Write a Prospect. Letterwriting brings surprising results. Doctor John Timothy Stone says: "As far as I can judge, more people have given the direct testimony of personal salvation resulting from personal letters than through sermons or special services."

Bishop Hughes wins many through personal notes. A traveling salesman who is accustomed to dictate letters of appeal to the unconverted, says: "I have learned of three stenographers who have been converted all unknown to me as a result to taking my dictation of special letters, to unconverted people."

Remembering Personal Faces and Facts. The remembering of names and personal characteristics can be cultivated and become a valuable aid. Vice-President Curtis ran for United States senator in Kansas when that State was ardently for Theodore Roosevelt, whom he earnestly opposed. He was able, however, to carry the State by sixty thousand, the very same majority which was given to Roosevelt. Few outsiders could understand how that was possible. It was in large part due to his memory for names. He told me about visiting a country town in Kansas. Meeting a farmer, he asked him the first name of his wife and then the age and name of each child. Two or three years later when he visited that town again and met the farmer he immediately inquired about the wife by name as well as about each child by name and age. Of course, the farmer, who was thus won to him, fought for him and gave him his vote. Imagine a disciple thus studying and tying up his prospects.

Bishop Quayle never forgot a name and gladdened many a humble heart by recalling it with some personal incident. J. C. Penney once told me that when he was a young salesman, he could remember from year to year the sizes of shoes and clothing bought by various customers. After meeting several hundreds of his employees in a group once or twice he can call each one by name. Should we be less well trained as God's representatives?

What Does He "Like?" George Williams, the English merchant, was a tireless personal worker. At one time a young man in the firm where Mr. Williams was employed led a "gang" that tantalized and curtailed the usefulness of the Christian group which he headed. Mr. Williams laid careful plans to win this opponent to Christ and inquired of the other clerks: "What does he like best?" Learning that he had an eager appetite for oysters, Mr. Williams arranged an elaborate oyster supper, to be followed by a real fun-time, and invited this vigorous opponent who, in a spirit of bravado, came. He was treated so cordially and had such a good time that his prejudice died; he listened to his Christian friends and soon became an ardent disciple. This man's name was Rogers and he afterwards was among the first twelve who joined Mr. Williams in founding the Y. M. C. A.

Varied Personalities Employed. Sometimes one personality will appeal when no other can make an impression. Jesus emphasized this fact in the selection of his associates. They ranged from impulsive Peter to heavy-minded Thomas. Matthew quotes the Old Testament profusely to convince the Jews, while the great missionary Paul met the scholars on Mars' Hill with philosophy and oratory and fitted truth to every group. The Spirit sent the swift-footed and scripture-stocked Phillip to catch the eunuch in his chariot and explain away his doubts; and the affectionate Ananias to cheer and reassure the lonely Paul with the words, "Brother Paul," while Andrew employed a brother's affection to win Simon. God needs the individuality of each one of us, and will give us errands and messages if we desire to do his will.

VI. VISITATION EVANGELISM

The plan has been successfully modernized and popularized by A. Earl Kernahan, D.D., and made very helpful in many localities. A few practical plans and "results" are given here in heartiest approval of the method.

The "Deacon's" Serious Visit. The members of a staid Connecticut church that had always followed the old ways and was slow to take up new ones, suddenly decided to visit every unchurched family in the community. One outsider heard of it and joked gleefully when he saw the "deacon" stop in front of his house. But when this deacon, a neighbor, came in to talk personal religion, he recognized his earnestness and ultimately God sobered and saved this former "joker." Later, though converted after middle life, he became one of the most efficient Sunday-school superintendents in New England.

The Mayor Called. Dr. O. C. Johnson sends a story that will increase our desire to know about the "Visitation" plan. A well-known physician's name was assigned to the mayor of a distinguished and sizable city, and to the city's business manager. As the physician had not been inside a church for twenty years, and for thirty-five had lived a life of sin, he was very much surprised to receive an evening call from such men for the purpose of talking religion. After some straight talk and a word of prayer the laymen left, with no more than a promise that he would "think" about it. The next day the "Business Manager" (an appropriate name when related to his plan), accompanied by his pastor, went again, through a pouring rain, to find that the physician, because "awakened," had not slept much the night before. He was again surprised to find the deep interest of "outsiders" and after a serious talk and another season of prayer these two departed with the doctor's promise that he would definitely consider the suggestion that he make a public confession the next Lord's Day. The following Sunday he, his wife and two children gave their lives to God and joined the church. To-day he is an active member of that church, a worker on "teams" and every Sunday stands at the door to welcome all who enter the church. And if the mayor and his team-mate had not called, he would still be "outside." What a thrill must come to those two as they watch this "disciple" in his new life!

A Typical Church. We must employ our own people. Here is a plan I used with a church composed largely of young Christians who had done no personal work. During several prayer meetings, members were taught the fundamental doctrines and how to explain them. Names of prospects were then secured in various ways. For example, the pastor and his associates would greet all strangers as they entered or left the church. If unattached to a church in the city, their names and addresses were taken. They were called upon immediately, and all were listed in a card file until they had joined some church.

Another list was formed by securing (*a*) the names in the households of the families connected with the local church who are not members; (*b*) the names of the parents or relatives of school attendants who are not members; (*c*) the names of friends of our own members; (*d*) the names of unattached families living in the same apartment house with our members.

One more plan was employed. The territory was districted and hundreds of houses were visited by assigned workers. They secured from the superintendents of the apartment houses the names of all the Gentiles, for many Hebrews lived in this section. These names were assigned to women workers, who called upon the people to see if they had any regular church home. If not, then they were prospects. These names were usually checked up by a "staff" member afterward. Thus several valuable lists were secured for visitation by the picked teams.

It was hard at first to get members to call, but after instruction and urging about twenty teams were secured. They met for supper each evening and then called on the "prospects" at their homes, reporting their experiences the next evening. They had been directed as to method of approach and were given cards to use for signing when decisions were secured. Always it was to culminate in securing a promise from the prospect to join some church. A definite Sunday was fixed on which to receive our own new members. People were pledged for that day.

Humble and seemingly inexperienced people surprised us with the zeal and skill they developed and the results they secured. They uncovered new cases. They found a new joy in their religious life. As the result of one week's work over one hundred serious, worth-while people were thus received into the church. It was done very poorly, in many respects. But it pointed the way for a larger success in the future. Obstacles were abundant, but they could not defeat consecrated zeal and industry.

Scriptural Basis. Dr. Rufus C. Zartman, of the Reformed Church, calls attention to the use made of the "home" method. "Peter's wife's mother was healed in his home" (See Matt. 8. 14). The palsied borne of four was restored in a Capernaum home (Mark 21. 12). Jesus imparted "the wonderful words of life to the immortal trio, Mary. Martha, Lazarus in their home" (Luke 10. 38–42; John 12, 1–11). Paul was visited and baptized by Ananias in an obscure home (Acts 9. 11). Peter healed Æneas (Acts 9. 33), preached convincingly to Cornelius (Acts 10. 44), and was delivered because of a prayer meeting (Acts 12. 12)—all in homes. Paul said to the elders of Ephesus: "I . . . have taught you publicly and from house to house" (Acts 20. 20). Doctor Zartman, having established his position, then continues: "In 1927 our Reformed Church added only six tenths of one per cent to its membership." If the laymen are put to work, there will be a real growth, as is shown wherever personal evangelism is tried. "In a certain campaign of visitation evangelism, the teams of visitors averaged fourteen new members." . . . "Select, draft, enlist, challenge men, women and young people to do the visitation. Choose with great care and prayer. You may assume that about ten per cent (sad!) of your active members will be willing to engage in soul winning. Select and assign names to be called upon. "In the beginning of the visitation assign the names of those who can be won most easily and quickly. This encourages and strengthens the visitors." Instruction should be given visitors and they should meet frequently to report and to get help for difficult cases. He then gives forms for decision cards and various valuable details of organization and procedure.

Tested Institutions. Doctor Duryea pertinently says: "This is not a new method; it is a new emphasis on an old method. It was Jesus' way of winning followers. . . . He went to individuals, talked with them and called them to follow him. Then these followers went out and brought others to him. . . . The early church used the personal-interview method. It is the Christlike, businesslike, practical way of building the church."

"Vitalized by prayer and energized by effort this method works. We have yet to hear of a single church which has earnestly tried this method, individually or in co-operation with other churches, and failed to get large results."

Do not ask for volunteers; draft the workers. Tell them they have been selected to serve on this committee. Select laymen and women of ability and of dependable Christian character; interview them personally, secure their consent and have them sign a Visitation Worker's agreement."

"A team will average from five to seven interviews in an afternoon and should be given eight to ten cards. An average of three interviews can be conducted by each team in an evening. Give the team at least five cards."

"The easiest prospects should be assigned first, because a worker gathers interest and enthusiasm after he has secured a church letter or won a soul for Christ. A good start is a great help in developing the morale of the workers."

"With the exception of the vacation season the time of year is immaterial. The preparation should be completed at least one week before the intensive campaign begins."

"When the workers eat together they can talk about their work. The man who has been successful can inspire the one who did not succeed. During the supper the assignment cards used the night before are turned in, and the new assignments for that evening's work are made. Have several workers report on their experiences. The pastor or some capable worker can give bits of advice, the group will engage in prayer, and at seven o'clock, sharp, the workers should be ready to leave the church."

"Ask people to pray privately for the prospects. There will be those who cannot participate in the calling, but they can assemble in the church each evening and pray for conversions while the teams are out at work."

Points for Visitation Workers. Good sense will suggest many warnings and advice for effective disciple winning. If possible, talk alone to the person to be won. The family will embarrass him and often cut in with excuses that strengthen his opposition.

Do not argue, but start on the basis of an admitted truth. Get the one sought to tell his own and his family's church or religious history. Answer all objections impersonally; avoid a triumphant spirit on removing any obstacle from among the excuses. Write down questions that cannot be answered and be prepared to reply to them later or when asked by another. Never take a superior attitude when an opposing argument is offered but admit all the strength there is in it. Treat all objections as worthy of a serious reply. Admit faults depicted in the church and some of the members. If the church was composed of "perfect" people, we could not invite them to join.

Utilize a convenient object or incident. Jesus asked the woman at the well for a drink of water and then offered her spiritual refreshment. Again, after he had fed the five thousand and the marvelous process was going on of bread being mysteriously broken up and distributed inside the body during the ordinary processes of digestion to sustain that intangible something called "life," he went on to tell them, "I am the bread of life." Seeing a farmer sowing seed, he warned them about the way different hearers would receive his words.

Sometimes we may need to make a bold and straight assault on sin. Many who exhibit their smartness by sarcastic belittlements of religion are really hiding flagrant sin. Jesus shamed the assailing Pharisees who would stone Mary Magdalene by suggesting "He that is without sin among you, let him first cast a stone at her" (John 8. 7). They slunk away convicted and answered not. More than once by the Spirit's guidance I have said to some flamboyant boasters of doubt: "You have a secret sin. Do you want me to tell you what it is?" Fear would cause him to drop his head and often I could actually name it. Doctor Scarborough tells of such a case where a loud "talker" had routed a group of young people with his atheistic rantings. When the pastor appeared the atheist turned on him with acrid questions only to meet the following charge: "Your trouble is not your doubt but your sin. You are living a double life at this moment." He assailed the pastor with angry denials and all but struck him. But the dart went home and soon he sought the pastor in broken-hearted penitence and was converted.

Augustine explained his delayed conversion, "I knew the way, the Saviour himself, but I shrank from going through its straightness. My mistresses detained me. They pulled me by the coat of my flesh and murmured in my ear: "What! Are you leaving us?"[4] That is true in thousands of cases and must be made clear to bring conviction.

"*Life*" *Counts.* The most convincing argument is a good life. Doctor Scarborough quotes a student who said: "I can answer all the arguments you make for Christ's deity; the inspiration of the Bible, etc., but I cannot answer my mother's life." A noted pastor gives another forceful incident showing the influence of a glowing faith. A husky Texan rushed him from his parsonage to the bedside of his dying four-year-old daughter, meanwhile insisting that the minister must prevail upon God to spare the child. When the godly man assured him that only prayers of submission could be offered he replied, "I can endure it but the frail invalid mother will die under the blow." But when death came and the pastor led the sorrow-racked father into the house, the mother was on her knees thanking God that she had had the child for those four beautiful years. She arose with such peace, sweetness, and strength in her face that her husband dropped on his knees saying: "If Jesus can do that for my frail wife you tell him that I too want him in my life." Do we also thus witness under such trials?

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[4] From *Protestant Saints,* by Earl Marlatt. Reprinted by permission. Henry Holt and Company, publishers.

VII. Confidence in the Power

In order to do courageous campaigning for disciples we must frequently remind ourselves of the tremendous transforming power which we are recommending. After William James had published his *Varieties of Religious Experience,* Harold Begbie wrote his *Twice Born Men,* a collection of incidents about lives broken and enslaved which were transformed by faith in Christ, as the result of Salvation Army activity. It is a thrilling and convincing group of testimonies. After Professor James read it he said "*Twice Born Men* is an illustration of the power at work which I theoretically described." We must believe in the reality of that same power.

English Aristocracy. An English sergeant of police was accosted late at night by a wealthy native requesting him to find him a drink of whisky. The sergeant, a nondrinker and devout disciple, led into the subject of personal religion and soon had guided the man to his home. The Englishman then brought a Bible and requested the sergeant to read. He did so, choosing verses from the Old and the New Testament and so led him into contented fellowship with Christ. The inquirer's real thirst was not for whisky but was for the "water of life," and the sergeant had enough faith in God to confidently offer the substitute.

Dr. J. Wilbur Chapman tells the story of an English baronet who went as low as possible in sin in America and continued in wildest debauchery when he returned to England upon his father's death, to take over his estate. He went back to America and lived even a more debased life than ever. One day a Salvation Army lassie invited him to a meeting, and after days of struggle he was completely converted.

Penitentiary Converts. The Christian Herald tells of an old-fashioned "revival" in the Ohio State penitentiary when over twelve hundred men came to the altar and professed conversion. This demonstrates anew the efficiency of the transforming power of the gospel. The chaplain, the Rev. T. O. Reed, formed a Community Church. The governing board of seven was composed of a former "circuit rider" who went wrong; another was doing "the book" for murder, another for auto stealing, another a burglar "doing" twenty-five years. The other three were an "embezzler, a forger and a second-story man." The men themselves built a chapel. Their deportment in the prison was completely changed; they toiled contentedly, obeyed all rules implicitly and threw off all sullenness. Of the four hundred and fifty-seven men paroled during the last five years who were members of the church only twenty-six have been returned. This would be a good proportion for any church.

Product of a Slum Sunday School. The president of one of America's greatest corporations said: "I grew up as an orphan newsboy in the worst slums of New York, but a humble mission Sunday School was established in our neighborhood and I went the first time out of curiosity. There I met Christ, who transformed my life and set my feet in the pathway that led me to this position." This power of God acts the same upon the titled or the lowly, on the rich or the poor. We must be confident of that fact as we present Christ to all kinds of people who, because of habits or doubts now reject him. He can be and is to be the Saviour of the world.

PRAYER

PRESERVE in us, O Teacher Divine, a simple spirit, a mellow mind, and an attitude that appreciates advice and the experience of others. Centralize our planning, consecrate our gifts, and control our activities as we campaign diligently to win disciples. Fix a dauntless purpose to solve every problem O thou conquering Christ and to employ every method within reach that will bring in thy kingdom. Shame us from excuseful idleness while any effort can still be spent that will renew interest in thee or win new followers. May we follow thee, O Master, with triumphant tread trusting restfully in the "power" proffered to men for a full salvation. For thy glory, Amen.

CHAPTER VII

METHODS FOR SECURING DECISIONS

"Be wise like serpents and guileless like doves" (Matt. 10. 16, Moffatt). "But how am I to meet and treat people who want to become disciples?" is a common inquiry. One day one of my younger church officials in New York telephoned me: "I have talked with a friend and found that he is ready to become an avowed disciple but I do not know what to say to him. If I come to your house this evening, will you tell me how to answer his objections and questions?" Many others are just like this young official. They would gladly work if they knew how. This chapter is prepared for them. I have first tried to meet the various objections offered by nondisciples and later have given the method I have used in hundreds of cases to bring "light," contentment, and subsequent membership in the church.

I. Facing Practical Questions

A few common difficulties are here taken up and passages from the Book are given to meet them. A discussion or application of the Scripture selection is first given and then a brief line of argument is offered to meet the objection proposed.

"*Too many Hypocrites in the Church.*" Matt. 23. 15; Job 20. 5. Only God can know all the facts. It is a serious thing to call anyone a hypocrite. But if we actually establish the fact, then remember that hypocrites will be ultimately sifted out of the church and punished as are other transgressors and liars in various groups. We cannot avoid associating with them, for they are everywhere, and more hypocrites are in the world than in the church. Since they are a curse to the church and endanger it, we should instead of making excuses for remaining outside, join and make every effort to crowd them out.

We do not withdraw our deposits from banks because defaulters exist nor our patronage from any line of business because crooks are found in it. If our knowledge concerning hypocrites in the church is reliable, then by neglecting to act in line with it we may be *particeps criminis* and really as guilty of inexcusable evasion as we would be if we failed to report a recognized and destructive traitor to our country.

"*Christians are Inconsistent.*" Rom. 14. 10–13. We cannot know all the details. Possibly if we did, we would commend the courage shown and the ideals actually attained and have no place or spirit for condemnation. Some whom we severely criticize may be fighting much harder, and still living below our measuring standard, than others who go far above that standard. But the Great Judge knows and measures inherited weaknesses and environment and will be sure to judge wisely and fairly. "Each of us then will have to answer for himself to God, so let us stop criticizing one another" (Rom. 14. 12, 13, Moffatt).

"*Christians have Treated me Badly.*" Rom. 2. 19; Isa. 59. 18–19. Granted that your claim is fair and correct (though such pleas and charges are usually puerile and unworthy of grown-up people), of what avail is your excuse? If you have been ill treated and allow that to curdle your spiritual nature or shut you out of the church and away from the Master's service, you are the loser while you have not spited or punished anyone else. Be alert and sensible enough not to be thus sidetracked. Be sufficiently wise not to allow yourself to be thus cheated out of a usefulness impossible outside of the church. Be assured always that in the end God's justice will bring just deserts to unworthy disciples, for the assurance of the Great Judge is, "I will exact a requital" (Moffatt). Meanwhile really "big" people use mistreatment as parsnips do frost; they are sweetened by it.

"*I am Indifferent.*" Rom. 14. 7; Matt. 25. 41–46. We are influencing someone all the time either for the life "way" or the death "way." We cannot avoid it. If that does not make us serious and thoughtful we are either shallow and weak or coldly calloused. We should awake. If sin is not to be feared either for ourselves or for others, then God's warnings are a joke and Christ's death was wasted. Our activities in any given case proclaim our faith. Inactivity, when a fire warning is sounded, is a clear declaration that those warnings are counted worthless. That equally applies to admonitions about sin. An inattentive attitude toward the Saviour and the church which he has provided to safeguard us and our fellows against destructive sins, betrays a dangerous egotistic superiority. We also spurn his wisdom when we fail to use the organization which he provided as a channel for enduring and useful service.

Refusal to help another is a denial of the truth contained in the story of the good Samaritan or else it proves the chilled hardness and fixed selfishness of our hearts. The man who "buried" his talent was cast out into darkness as were the outbreaking transgressors; waste of gifts is thoroughly reprehensible. We will be banished from our Father's presence if it has been possible for us to behold the dire need of our fellows and still feast unmoved amidst plenty, making no effort to meet that need. We thus prove our unlikeness to God and hence our inability to live in his presence.

"*I am Troubled with Doubt.*" John 7. 7; Matt. 11. 2–4. Have you honestly formulated and faced your "doubt" in a concrete way? If not, you ought to be ashamed to so lightly proclaim it. Christianity does not rest on mere dogma, it is a reasonable "service" and always insures results. All doubt can be dispelled by satisfactory evidence if one sincerely seeks it. We accept without question the well-attested conclusions of scientists in particular fields. We do not demand that they demonstrate each statement to us; we trust their character as an underwriting. We do not doubt the standing or system of an established bank but have faith enough to make deposits until some exact occasion for doubt arises, then we meet it. The church has an equal claim to confidence because for centuries it has successfully faced all detractors. Then accept its plan and organization just as freely and confidently. Give Christ's system a fair test in everyday living. It will bring tangible results. Jesus has proved his authority as an expert in religion by the reasonable miracles he performed while on earth and by the effect of his teaching upon individuals and in the affairs of the wide world. His miracles were not unnatural, but supernatural; that is, above our natural. The evidence he presents when carefully weighed will satisfy the honest mind. Doctor Truett illustrates a common happening where the doubter is sincere. An intellectual young woman came to him saying, "I cannot accept the fact of Christ's resurrection." Doctor Truett wisely inquired, "Do you recognize his unique personality and his beauty?" Her reply gave evidence of great admiration. She was then advised to go alone and tell him what she did believe and her willingness to follow him. In a few days she came back with the testimony: "I cannot prove by outside proof that Jesus rose from the dead, but my heart knows that he is alive, for he has made me alive."

A Kansas City school-teacher raised in a home of skepticism came to me saying: "I am not satisfied. I need something from religion. I admire Jesus greatly but I do not believe in his divinity." I asked, "Are you willing to join the church on probation, putting yourself in a prayerful attitude and becoming a full member when Jesus is your Lord?" She assented and attended regularly and in a few months had a very clear faith in Christ.

In the same neighborhood was a one-armed man who was a "loud-speaker" atheist. I was too immature in that early pastorate to answer his attacks, but during a revival meeting he found his way to the altar and all his doubts melted as snow before a spring sun. Jesus himself will clear sincere doubts if we bring them to him with teachable hearts.

"*There is no God.*" Psa. 14. 1; Rom. 1. 28–31. The atheist is the full-fledged egotist of the unbeliever group; for only one with consummate self-confidence can assert that he has conclusive evidence that there is no God. If he merely affirms it as a "dodger" or one too lazy to think, he is a "fool," as the psalm (14. 1) declares, because any other explanation of the "First Cause" and "Sustainer" of the world is irrational and untenable.

Huxley regretted that his neglect of the æsthetic caused him to lose the ability to recognize and enjoy the beautiful and the artistic. Men to-day may neglect the development of the spiritual until they are incapable of sensing and enjoying the presence of God. The carnality and materialism which the reference depicts as occurring when the book of Romans was written did indeed so deaden the spiritual sensitiveness of man that the desire to realize and enjoy the presence of God disappeared. And it does so now. Such souls like the evil spirits of Jesus' day blindly cry out against a God or a system that condemns their mode of living.

Seven attempts have been made in America to start and conduct a community without a church. In every case looseness and crime grew so alarmingly that people rose en masse and sent out for a clergyman to found and direct a church.

"*I doubt Christ's divinity.*" Matt. 11. 27; John 14. 8–12; 1 Cor. 15. 12–19. Dean Albert C. Knudson of Boston University School of Theology in answer to my request has written the following:

"Jesus had a unique consciousness of God. Matt. 11. 27 is the great synoptic passage on that point: Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. The idea is clear here that in Christ we have the perfect revelation of God. It is this fact that makes him for us divine. What he says about God is absolutely true.

If we believe this, we believe in his divinity; and surely nowhere in the universe do we find such an exhibition of moral perfection as in him. He is our spiritual ideal. If the qualitatively divine is to be found anywhere, it is in him. Archbishop Soderblom, of Upsala, said that we might doubt the divinity of God but hardly the divinity of Christ. That is, the God of nature looks rather dubious from the moral point of view, but about Jesus there can be no question. Divinity shines through his entire character."

The life work and subsequent influence of Jesus cannot be explained any other way than that he was divine. No other Founder of a religion ever arose from the dead by his own power and then repeatedly appeared to his followers. This fact is attested by many independent witnesses. If the resurrection story was pure fiction, then an untruth has power to nourish men and lead them to higher levels as the story of a living Christ has done for centuries. That is like saying that spurious food nourishes man and improves his health. Jesus has always inspired and sustained the advancement of civilization and at every forward step he has seemed to so arrive ahead of all advancement that his system exactly fits the new day. That is not true of any other system of religion, for all of them are outgrown when they meet modern progress. If the hope of a future life which Christ aroused and fed is false, then he was a tormenter, and humanity is left in speechless misery while there is no exact promise to meet the insistent and uniform demand for a future life.

"*God is not just to create and damn.*" Eccl. 7. 29; 2 Pet. 3. 9. That sounds plausible, but put the same test on the parent who must allow a child to suffer in order that he may learn the laws of nature. If you overeat, then there is pain to drive you back to an orderly diet. God did not create man to damn him but to fellowship with him and thus to open for him the joy of service. In order to make a man like himself it was necessary to give him the power to choose evil or good. Naturally, if the power of choice is real, he must choose good or suffer the consequences. God does every possible thing to persuade man to choose the "way of life." He sent Jesus to show the beauty of holiness, to proffer aid to all mankind's efforts, and to reassure us of God's infinite patience with our stubbornness and failures. He will not despair and give us up while there is any method open that promises to make us fit to live with him in the "skies." "He is longsuffering for your sake, he does not wish any to perish" (2 Pet. 3. 9, Moffatt). But if any man willfully persists in his purpose of destroying his own character, that man will reap what he sows. God himself cannot build a Christlike character without man's co-operation and a devil-like nature would be miserable in heaven. Man must voluntarily cease to live with the swine, as did the prodigal, and return repentantly ready to serve and hence grow in his Father's house.

"*I will have another chance.*" Matt. 25. 41–46; Rom. 2. 2–4. If one dogmatically denies such a possibility, it still seems improbable. We become fixed in our ordinary habits so that we change very little even after we are sixty years of age. Character is much the same. If, as we go through life, we are able to resist God's wooings to goodness and kill the sensitiveness that insures love and pity, how can we enjoy or even endure living with God? The selfish character that can banquet greedily in the presence of the starving and neglected saint, as did Dives, is not the product of a day's sinning; it has been created by years of selfishness. Such a person has fought against all the divine influences implanted at creation and which has followed us through all the years. Dives met his examination day and showed a heart too dead to love, too frozen to see need, and too bestial to enjoy the godlike privilege of helping another. "Ye did it not" was sufficient evidence to justify condemnation. Heaven is made by the hearty co-operation of characters like Jesus whose divinity and beauty are shown by readiness to recognize the need of and the ability to help all genuine weakness. A mere additional "chance" to repent cannot provide the experience and training made possible only by faithful service during the long and strenuous hours of earth-time days. We are not admitted to heaven because of our orthodoxy but because by honestly following Christ's program we have become fit to enter.

If God's wonderful goodness, shown in a thousand ways through all our lifetime, cannot call forth our love and co-operation here and now, then no other power can be conceived of which will be able to do so in another life. In short, God has exhausted his resources to attract our free co-operation in building a character which will be at home in heaven, and we can have no legitimate excuse for failure.

"*My Trouble is a Peculiar One.*" Rev. 22. 17; Rom. 1. 16. If that were literally true God, would not be "fair" as "our Father" though, no doubt, some doubters are sincere in believing that statement. We think we are overburdened—that temptations are superabundant—that trouble is tempestuous. Each of us has his own share, but always God's "grace" is sufficient. Every personality is peculiar, but each one "may come" to the Saviour, who is "able to save," or he may calmly refuse to do so and trust only his own feeble resources. Paul dealt with all classes—rich and poor, impulsive and slow, cultured and uncouth, well raised in religion and utter pagans, proud and overhumble, the good-dispositioned and the mean; and in no case did the gospel fail to deliver them and build stalwart disciples out of them. He declared confidently that it was able to save to the uttermost (Heb. 6. 25). It is foolish to hug an obsession that none are "like me." Christ's program will exactly fit you if you try it. People have died of maladies from which they could have been saved had they been teachable and followed the directions of a skilled physician. It is the same in spiritual matters; again and again I have seen souls shrivel up who were stubborn and self-sufficient and would not be instructed. A skilled expert in religion can help the most peculiar case by God's help just as certainly as the physician can diagnose and prescribe.

"*I was a Christian at one time.*" Jere. 2. 13; Luke 22. 32–62; 1 Cor. 9. 27. Do you treat that fact with becoming seriousness or is it flaunted boastfully? If you once had a real religious experience, you can regain it just where it was lost. You allow no other worth-while thing permanently to escape you if you can recover it. You cannot be happy after losing such an "experience." Pleasures may command your time, but they do not really satisfy you. You can never fully enjoy wordly substitutes after quaffing the living water; there is a felt lack. This should prove to us that worthy peace comes only when we work consciously with Christ, for then we can find glad pardon and complete restoration to harmony with God. We will then receive new assignment for service which will prove the Master's confidence in us even as did Peter. And the new joy will be delightfully thrilling and abiding. If, however, we float along aimlessly after having once seen the dangers of a harmful influence and of paralyzing sin, then we may ourselves become castaways and be wrecked on the rocks. There is no security for the soul without the "Pilot" aboard. Meanwhile every backslider proclaims to the world that fellowship with Christ is not as attractive as the backslidden state; otherwise he would return to that fellowship again. Do you desire thus to discount our Lord before your friends and the world?

"*I can do as much good out of the church as in it.*" Matt. 16. 18; Acts 2. 47. Jesus by early organizing and officering the visible church gave his seal to her as a necessary institution for carrying on his work. It is also recognized as a sensible and constructive method. How could his message be spread abroad without a well articulated body working even as do all other groups which aim to help humanity.

The larger the enrollment of sincere followers in the church the more impressive the movement. Every person who openly joins adds to the total strength. If I really believe in a movement, it will be a privilege to get into it and push its interests effectively. We prove our goodness by spontaneously seeking the company of similarly minded people and then by finding the most effective way of expressing that "good" in helpful service. At Pentecost those who made Christ Master in their lives or were converted were quite naturally "added to the church" even as red-blooded young men are added to the fighting ranks during a righteous war. To remain outside the ranks when a moral fight is on is to announce ourselves as morally or physically delinquent. Frequently the above plea is a mere dodge, for it is unreasonable, unnatural, and without point. Why not honestly admit that truth and face the real reason? Usually, only those people remain out of church membership (when they actually face the question seriously) who take life very lightly or who are addicted to unchristian habits or who are not sincere in admitting the value of following Christ. It is an honoring privilege, not an onerous duty, to be a member of the church.

"*Some other time will do.*" Josh. 24. 15; Heb. 3. 6–9. You do choose now. That cannot be avoided and the world so recognizes it. There are only two companies "he that is not with me is against me" (Matt. 12. 30). When you do not follow Him; you chose the other side. By postponing the decision openly to follow Jesus you decide that it is not incumbent upon you. That asserts self-sufficiency. Your attitude announces that you do not require his guidance and vital infilling; you can guide your life alone. Or it may mean a stubborn purpose to follow habits or a program Christ does not approve. It is very frequently an unadmitted sign that some secretly treasured sins are too greatly valued to be given up, or seem to be unconquerable. It becomes easier each time to postpone decision because each decision weakens the hold of Jesus and hence he is turned away more lightly. A young man whose grandfather was Jonathan Edwards, and whose mother was the wife of a Presbyterian minister in Newark, New Jersey, distinctly and definitely postponed accepting Christ so many times that he became utterly calloused. In later life he admitted that he had refused so long that the subject could no longer be reopened. While he was one of the greatest men ever born in America, yet he wasted and ruined his life as a result of rejecting Christ as Guide. His name was Aaron Burr.

"*I am good enough.*" Isa. 64. 6; Luke 18. 11. An aged preacher once called the experience of a growing Christian "a dissatisfied satisfaction." He meant that we were never to be contented with any degree of perfection but were, if healthy, to strive constantly for still better living. Paul displayed this spirit when he said, "Forgetting those things which are behind, . . . I press toward the mark" (Phil. 3. 13, 14). Moffatt words it: "Forgetting what lies behind me and straining to what lies before me, to press on to the goal."

The thinking person always sees possible improvement ahead. Some people select less capable associates so that they can rejoice over their own superiority; but wiser ones seek associates who will spur them to finer attainments. Only the slovenly sluggard can sit at ease amid filth; Christ's followers always hopefully work for improvement. When we catch a real vision of Christ's beauty and remember that some day we may be like him, then our best talents stand out as imperfections and capable of improvement. Blemishes once condoned now appear as inexcusable and we then determine by God's grace to aspire to nobler virtues and more useful service. Our egotistical and boastful self-righteousness then looks like shoddy clothing ("filthy rags," Isa. 64. 6), and we seek better garments. No active disciple of Christ ever talks about being good enough, but constantly seeks every available help to reach a better state.

"*I must have a good time.*" Luke 16. 25; Eccl. 11. 9; John 15. 11. Jesus came that he might give us present and satisfying joy. He never deprives us of those things that are necessary for real happiness but, rather, adds to them. Anything that feeds the bestial in us into masterful strength does not make for enduring or satisfying joy. To rob or starve the spiritual is to die in our best selves. Many so called "good times" are childish and enervating when not absolutely disgusting to sane thinking in sober moments. Genuine good times do not bring degeneracy either to ourselves or to others.

Material pleasure, if supremely enthroned, builds a selfish nature incapable of finding any value in aiding others. The body then becomes dominant, and when that is worn out there remains no character as the basis for endless life. The eternal mansion, our future home, is added to by daily thoughts and deeds. Nevertheless, no extreme fanatic should be allowed to interdict the best and purest joy of earth. Laughter, happy fellowship, joyous recreations sweeten the nature and pleases your heavenly Father, "The God who did not spare his own Son . . . will give us everything besides!" (Rom. 8. 32, Moffatt).

"*I cannot live a Christian life.*" Jude 24, 25; 1 Cor. 10. 13. Such a statement discounts the love, knowledge, and power of God as our Father. Jesus constantly invited others with "Follow me." If that is impossible to normal people or to anyone at all, then his demand is unfair or not universally applicable, and either fact would oppose pure love such as he incarnated. His program and character-demands seem impossible when we look too far ahead and forget the added "power" he brings to us when we become disciples. We need answer only the demands of one day at a time. Neither are we required to be perfect with one supreme effort. Peter floundered and fell frequently and exhibited many human frailities, and yet he was chosen to preach the Pentecost sermon. But he knew how to repent. Possibly for that reason and also to encourage the vast majority of us who are weak like Peter, he was made the messenger. Read the Moffatt test: "Now unto him who is able to keep you from slipping and to make you stand unblemished and exultant before his glory."

But that takes time. We are to pass "from one glory to another" (2 Cor. 3. 18, Moffatt). Who promised such progress? Is he able to deliver? Yes, if we do our part, then he will do his. We need not be anxious about future temptations, for he will answer the prayer "Lead us not into temptation" and also deliver from the too powerful ones. When heavy trials come "He will provide a way out of it so that you can bear up under it" (Moffatt).

"*I am too great a sinner.*" Isa. 43. 25, 26; 1 Tim. 1. 2–15. If that were true, then you would have committed the unpardonable sin. But that is impossible so long as you are conscious of your sin and are willing to admit it and really desire pardon. Paul said: "though I am the foremost of sinners, I obtained mercy for the purpose of furnishing Christ Jesus with the chief illustrations of his utter patience" (1 Tim. 1. 16, Moffatt). He can change the river rat Jerry McAuley into a flaming evangelist or transform the Unitarian son of Edward Everett Hale into a believer and advocate of his divinity, or answer the doubts of any Thomas. Otherwise Jesus, the Christ, would be a failure as a Saviour.

Furthermore, our sins are really forgiven and removed. He does not hold them against us in some old well-preserved records. None are too far gone, for "him that cometh to me I will in no wise cast out" (John 6. 37), is a universal promise.

He even builds new physical bodies and restores health for those broken by sin. Hadley was once pleading with a crowd of drink-enslaved bums to come to the altar for salvation. A visiting physician arose and rebuked him with the statement, "If you knew the diseased condition of their stomachs, you would not promise them so much from religion." Hadley replied, "Jesus saved me and even changed my ruined stomach into a healthy one, and he can do it again."

Confidence will come as you listen to-day to the testimony of John Callahan's men in Hadley Rescue Hall on the Bowery, New York, or in other similar missions. He can also transform nervous wrecks created by neglecting God. If unconvinced, read the story of one business man thus redeemed in *Except Ye Be Born Again*, by Philip Cabot, of Boston. He restores and preserves the strength of his strenuous servants, as E. Stanley Jones testifies in his book, *The Christ of the Indian Road.*"

"*I do nothing very bad.*" Matt. 25. 23, 24; James 4. 7. How do you know? The gaudily adorned fop thinks he is good-looking, but alas, how deluded! Some over-painted women think that they have covered their age, but alas, it all shows through! We had better use Christ's mirror to clearly see our moral state before claiming such immunity from evil's sway and its trade marks. Christ condemned the idler as vigorously as the outbreaking sinner, for he had lost that sense of responsibility for his fellows that a son of the "King" should naturally and spontaneously feel.

One who neglects or refuses to "do" good when it is possible to do so proves that his good is "good for nothing." He is only a broken phonograph record. There was more hope for the repentant prodigal than for the self-satisfied righteous elder brother. The prayer "Lord, be merciful to me a sinner," reached the heart of the Father while the serene form "Lord, I thank thee that I am not as other men," went no higher than the lips.

"*I don't feel like being a Christian.*" Psa. 39. 1, 4; Luke 16. 3. No one follows his feelings in doing the worth-while things of life. He would get no place if he did. Duty's demands find prompt obedience in noble natures, whatever the cost. Does the doctor answer calls, or the lawyer plead cases, or the mother serve her child, or the student master his lessons only when he or she "feels" like it? Are the demands of religion so unimportant as to be the toy of whim, fancy or easy "likes." Furthermore, all feeling is the product of directed thought. We must ponder our idea of God and form a clear conception of him, for it will color our attitude toward law, the ethics expressed in daily action, and all moral conduct.

Jesus has commanded the fealty of millions and calls for my devotion and is therefore worthy of my consideration. If I have actually investigated carefully and thoughtfully Christ's claims, his life plans, and his attitude and purpose toward me, then and then only can I excuse a dearth of feeling. But if I merely sit back complacently and say slothfully, "Come on and stir me up and make me feel," then I betray an egotism that is contemptible or a carelessness sure to bring dire results. If all the evidence Christ offers to intelligent beings and all the power shown in the transformation of lives in all places and among all kinds of people make no moving impression on you, then no magical maneuver or unnatural "sign" will awaken you. That is why the plea of Dives to send an angel to earth with a warning to his brother was accredited as useless. Brain and heart were given us to use in creating feeling, and he who employs the right religious material will "feel" before and after "getting" religion and never be without thrilling experiences.

II. Leading "Inquirers" Into the Light

We must expect "light" from the lovelit face of Christ to come to the seeking one whom we are endeavoring to guide into the Kingdom. There is a glow following the gloom of doubt which can as certainly come to a new believer as daylight does at midday to one as he passes through a tunnel. We can be sure that God will answer our efforts and meet the inquirer with peace and joy.

Any human plan, therefore, presupposes that God will do his part. If he does not, no procedure is worthy of our time. The following method has been used by God in clearing the horizon and bringing an inward witness for many souls during past years.

First: The individual by one method or another has been led apart into a corner of the auditorium, into a small room, or to a quiet place in his own home. Gradually tactful conversation brings him to say, "I want to be a Christian," or, "I would if I could;" or, "I am deeply interested;" or, "I am willing to do my part." Effort is then made to get him on his knees. Usually I take it for granted and say: "Please kneel with me," and straightway begin to get down on my knees, and he usually follows me. This plan brings us into a prayerful attitude, and I then offer a prayer, claiming God's presence and guidance. That makes God's presence real and the atmosphere serious. Then I say: "Now, please repeat this prayer: 'Lord, for Jesus' sake forgive my sins.' " Sometimes I merely suggest that he pray and let him choose the exact words he will use. But it is necessary to keep the thought centered on that one thing. Almost invariably he will follow the suggestion. Then I quote 1 John 1. 9, "If we confess our sins," etc., or read it to him, and if he does not quickly comprehend it, I have him read it aloud. It is explained, repeated, and enforced until he claims it personally and announces, "I now believe that God forgives my sins." Then Revelation 3. 20 is read: "Behold, I stand at the door, and knock," etc., and the following conversation occurs: "Do you sincerely desire the Master to come in and rule your life?" This is put in various ways and emphasized until vocal assent is secured. Sometimes I say, "Pray and definitely ask the Master to come in." Then I say: "God here declares that he is waiting. Will you now open the door and with full purpose say, 'Come in'?" Finally he answers "Yes." Then I ask, "So you now believe that here and now he does come into your life?" That is repeated and the promise quoted until he can say "Yes." Now, he is ready for Rom. 10. 10, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," which is repeated and explained until he is led to say honestly while still on his knees, "I now believe that Jesus comes into my heart." I ask him to stand and say this or something similar aloud and thus the seeker comes to assurance.

A number of the workers or church members are usually waiting nearby, and I arrange for them to grasp his hand and wish him well; often the group will ask him to kneel again while they pray with him. At that very moment he is asked to join the church on a certain date, and agreeing to do so, he is followed up carefully in the interim.

If theological and common-sense flaws are found in this, then prepare one that suits your views and experience; there is no cast-iron way of doing it, but as an exact plan to show specific and natural steps this one has worked with hundreds of people. We must have something tangible to offer "seekers." Of course, when one thus deals with a soul he must be constantly in prayer and expect the Holy Spirit to use God's word and to seal the decision.

Emotional experiences are delightful but are not always possible or necessary. "With the heart man believeth" not feeleth unto righteousness. Stirred feelings are possible but they always begin with the mind. It may be well to help start them. Suppose you say to the "seeker," "If you knew your sins were forgiven, would you feel glad." An affirmative answer is assured. Proceed: "God's promise is, 'If we confess, he will forgive.' Then, if you 'believe,' they are forgiven. Are you glad?"

All are not easily thrilled; many are quiet in all their enjoyments. Peter might shout, but not Thomas. Philip when baptized merely proceeded on his way. When Saul turned to obey Samuel in taking up his God assigned task "God gave him another heart" (1 Sam. 10. 9). When Moses came down from Mount Sinai, where he met God, he "wist not that the skin of his face shone," (Exod. 34. 29). We may promise an inward assurance, the product of faith, but it will probably never be an experience exactly like that of anyone else.

The form for a card, which follows, has been used in thousands of cases:

DECISION CARD

I hereby accept Jesus Christ as my Saviour and Lord.
Name ....
Address ....
I will join...................church on or before...........19..
as a means of publicly confessing Christ and of employing my gifts efficiently to bring His Kingdom on earth.

Name ....
Address ....

Here are a few scripture passages which may help in dealing with an inquirer:

How can I—

1. Experience a mellow heart?	Romans 5. 6–8; Mark 10. 45.
2. Find forgiveness?	Jeremiah 29. 13.
3. Realize peace?	Revelation 3. 20; John 3. 36.
4. Secure an inner feeling?	Psalms 37. 2, 5; Romans 10. 10, 11.
5. Enjoy my religion?	John 1. 12; Galatians 5. 22–26.
6. Have strength to continue?	1 Corinthians 10. 13; Isaiah 41. 10.
7. Secure daily guidance?	James 1. 5; Proverbs 3. 6.
8. Have constant consciousness of forgiven sin?	1 John 1. 7; Psalms 103. 13, 14.
9. Banish discouragement?	Romans 8. 28; Psalms 55. 22.
10. Bear disappointments?	2 Corinthians 4. 17; Psalms 43. 1–5.

III. Man's Essential Need of the Church

We must so believe in the Christ and incarnate his words that people will catch glimpses through us of Jesus as God. We are to be vital members of his body—a body that glorifies Jesus, for he makes God real. He gives an attractive and satisfactory picture of God. We are easily drawn to what Bishop McConnell, in his very helpful book, calls "a Christ-like God." Jesus reveals the Father God which man needs as the babe needs mother love and care. There is a real refreshment, a recreation, a vitalizing force in thoughtful worship of such a tangible and loving God in a reverential church service.

We as members of the church help, then, to bring within the reach of man an absolutely essential force, for religion is as necessary as salt for health, water for life, or light for progress. Every soul is lost to its ripest development without the radiant life of Jesus as are rosebushes without sunshine. Since the church thus brings God into the life of humanity it is the only indispensable institution on earth. You may close the schools, burn down the hospitals, wreck the homes, and even degrade humanity, but if a vital and vigorous church remains very soon all of these things will again appear and thrive. Kill the church or undermine her activities, and civilization and her various forms of service will wither and die. But the church needs people as members, or she is as helpless as a soul without a body or a voice with no throat to conduct it, or good impulses with no hands to carry them into acts of mercy. Hence the Master aptly called the church his body. Believers are described as parts of that body knit together, and working under the direction of him as the Head. Listless and unresponsive members are like a palsied hand to an energetic workman eager to build houses or machines. A detached, egotistical, eccentric "believer," or a boastful ethical culturist, or "new-thought" isolationist, is worth about as much to the church as is an awkward wooden limb to a crippled man. They are not altogether useless but they lack the vital life and brotherly warmth of an arm of real flesh—of a member athrill by contact with the very life of God and channeling that "life" to needy folk as they walk life's way.

Jesus found it necessary to form a visible and tangible church and he made man responsible for its activity, variety, adaptability, and perpetuity. Some of the disciples at the start were very incompetent, and countless officials and leaders since have been the same. They misrepresented him—blundered—shut off the "life" current, and all but killed the church. Unless the church had been a genuinely divine institution she would long ago have died, because most of us who give it form and work in it are often poor "sticks" who convey his life to the world too weakly.

Jesus has never performed an unusual miracle to save the church from her maligners and assailants or from the weaklings who have been her managers. Hence the church has been on high and low levels of usefulness and has enjoyed at various times large popularity and poor favor. The Master has allowed the church to find her own way through all kinds of experiences, knowing that since she possessed his life she could not die. And so new leaders and stirring reforms have always appeared to save her at every critical period. To-day the church is more alive than ever. Christ's followers have learned through all these experiences and have adjusted the church to new conditions. We must continue to do so and meet problems as they arise.

The Master promised that the "gates of hell shall not prevail" against her (Matt. 16. 18). It is our privilege and duty to strengthen and extend the reach of this, his "body," until his life shall leaven and lift the whole world.

Man is Natively Spiritual. Man is as certainly spiritual as he is physical. Otherwise love for an invalid wife, for aged parents, and for the helpless would not be possible. There are many infinite and almost miraculous impulses and guiding influences which affect us that do not originate in the mind or the body. No one can explain them. To say that they are intuitive tells us nothing. And they are strongest in those who love and serve most.

Without spiritual development man is as helpless as eyes which have no nerve tracts to the brain. Without spiritual sensitiveness man makes as little out of life's problems as a simpleton does out of a textbook on philosophy. The sturdy spiritual nature is equipped to exercise a working faith that gathers strength and sweetness out of sorrow or joy as a bee gathers honey from all fields. Man thus equipped quickly sees value in honesty, in service, in love, while the unspiritual, merely sneer, scoff, and scorn at them as impractical, or senseless. Men who keep the spiritual alive are saved from selling their souls for a mess of pottage and from wrecking their real lives in the pursuit of mere material success. They then have the soul-soil and the skill to grow the fruits of the spirit which alone bring contentment. They realize the promise "Blessed are the pure in heart: for they shall see God." They so apprehend the personal God that agnosticism dissolves into "I know."

It is essential that we guard and continue to develop the spiritual nature. Our souls can become weedy like a garden. We must renew our strength by times of stated meditation and worship. We must "watch" and pray against wily tempters. The spiritually minded man, therefore, puts proper values on things, time, and people. He allows no excuses or other demands or interests to crowd out the church and her activities. Religion to him is not a luxury, a convenience, a makeshift, or a mere adornment; it is an indispensable requisite for the preservation and growth of his real life, without which he is a mere moving carcass. If he does not enjoy his religion, he is sure that something is wrong with his appetite or the "supplies." To him a lively, well-sustained church is as necessary as a home. Hence he sustains the church with enthusiasm and enduring loyalty. He will help attract others to the church and urge them to join for the sake of the world's safety, for their own security, usefulness, and happiness, and for the glory of God.

Systematic Bible Study. We must feed on the promises of God if we are to sustain a sturdy faith. We must fellowship with him in a very real way by thoughtful study of the "Word" if we expect to possess a rich, vivid, and forceful religious experience which we can recommend to others. A knowledge of the Scriptures is as essential to the disciple winner as acquaintance with *materia medica* is to the physician. He must know how to diagnose and prescribe for each case and then so to picture our Saviour that the "prospect" will accept Christ's program with confidence and joy.

A traveling man employed by a new commercial house carried everywhere the large catalogue printed by that house so that he could study it at every idle moment. He was determined to know all the output as well as the character and spirit of that house. Can we afford to be less diligent about our Master's business? If not, we will treat his catalogue, the Bible, equally well.

The study of the Scriptures so fertilizes the brain that enlightening faith grows more naturally and profusely. Hence Paul's injunction to the Colossian church: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another."

The Bible is not a dull, drab book to be read as a penance, or so mysterious as to be unintelligible. It is a revelation and therefore readable. Start with that understanding. Bible study can be made very attractive. Use the King James version as a basis but employ other translations like, for example Moffatt, or Goodspeed, to help clear up the meaning. Secure a good life of Christ, not a fanciful one or a book which treats Jesus merely as a man. This will enable you to understand the customs of his day, and thus you can use your imagination and see him as he talked and worked.

A condensed one-volume commentary of the Bible is valuable. There is nothing more complete and illuminating than The Abingdon Commentary. It is up to date, reliable, and sanely orthodox. Cruden's Concordance is still good and can be used to look up, in the Bible, various related texts as well as themes and subjects. Commit vital verses to memory. They will furnish material for meditation, give "light" at opportune moments, and furnish you to resist evil even as they did Jesus, who met Satan with "It is written." They will also equip you to win disciples.

Watch for illustrations of Bible verses and incidents in everyday events, which will increase confidence in a practical "book." When reading, interpret scripture independently to yourself, without the aid of a commentary. Ask "What does this passage mean? How can I apply it to myself and to needy cases? What personal help does it offer?" Write down some of the answers. Outline a verse or chapter on paper as you read. New truth will thus come out of it. Write out a brief explanation of a whole book like "Job."

Take a particular book of the Bible and ask: "Who wrote it? When? Why? Where? What is its purpose? Read the Bible prayerfully. That puts you into the right spirit to use your best intelligence to understand its teaching. Remember the Master's promise that "The Spirit of Truth . . . will guide you into all truth" (John 16. 13).

Do not wait until the whole book is mastered before endeavoring to win disciples.

A New York East Side woman, happy in her new love for Christ, won several friends for her Lord through persistent use of one Bible verse which had been deeply absorbed and was supported by her own religious experience. Start using one or more verses which have become "yours" through a testing experience and you will soon be eager to make more sections of the Bible heartily yours.

An Effective Survey. Some churches make surveys of the neighborhood and then plan to put on a special "social" program to reach the neighborhood. Too often the survey ends there, and that is far short of the divinely allotted task. Workers should make a spiritual survey which will prepare the way to go out and get new church members and to serve the community more effectually in spiritual things. Inspiration and power are then set free and many "social" problems solve themselves. Someone has said that the first traveler in the good Samaritan story refused even to make a survey. The Levite stopped long enough to make one, but his activity ended there. The Samaritan, however, made a survey, then he formed a program and put it into effect, and he did it as a personal expression of his faith in God and man.

The world is waiting for people who know Christ well enough to present him as a satisfying Saviour for all classes and a Master capable of solving all problems.

PRAYER

We do lack wisdom, Great Teacher, and come praying that our minds may be enlightened and our intuitions empowered as becometh thy messengers. Doubt yields stubbornly; willfulness roots deeply; defeats grip desperately; sin enslaves frightfully and alone we cannot face folks under bondage to any or all of them. But light, life, liberty, and love sent from thee through our sympathetic spirits can work wonders. Thy hand is not shortened, thy endowments are not withheld from obedient ambassadors, and so we pray glorify thy name in the lives of those we would help. Sustain our patience, supply winsome words, strengthen our persistency, and stimulate flagging zeal as we alertly seek to sow good seed and win individuals to open discipleship. In the name of our Divine Master. Amen.

CHAPTER VIII

DISCIPLES ADDED TO THE CHURCH

"What does the church need if her strain and her wrinkles are to be removed? She needs a more restful realization of the wealth and power of her allies. We too often face our foes with the shiver of fear and with the pallor of expected defeat." Thus Doctor Jowett wrote.

We need to strike a note of triumph—of optimistic hopefullness, of winning confidence. James Hannington, the missionary, wrote, "I refuse to be disappointed; I will only praise." Instead of despairing because church work is difficult we will be glad because we are sufficient for these days. If success is not crowning our efforts, either our methods are wrong or our contact with the "power" is not complete. The Master's promise is, "According to your faith be it unto you;" or as Moffatt so illuminatingly puts it, "As you believe, so your prayer is granted." Dirges of despair drive people away. Scolding breaks the spirit of church workers. When Israel faced the sea with Pharaoh in the rear God instructed Moses, "Speak unto the children of Israel, that they go forward" (Exod. 14. 15), and as they did so the sea opened. That should be our attitude. We are able to possess the land in spite of the adverse report of the doubt-blinded.

Dr. J. M. Buckley once said of a rival debater in a great General Conference session: "The senator does not know when he is defeated, and I guess I myself do not know when I'm defeated." That is the attitude of Christ's workers. General Kitchener was accustomed to listen patiently while his subordinates recounted reasons why they did not succeed with a specific task, then he would say: "Now that you have made your excuses go and do it." That is a good answer to give lame and halting church workers who are profuse with explanations.

God's work cannot thrive on excuses any more than can a bank or any other commercial institution.

Good fishermen stick at the baiting and casting until they land fish. Salesmen bring in orders not "hope sos" and explanations of failures or lose their jobs. Have we unattractive proffers to offer God's estranged children? Why then should we as Christ's representatives fail at the task?

I. Have an Expectant Attitude

Salesmen with an expectant air in poise and word are armed to succeed. Personal workers thus furnished will not say to a prospect, "Will you please accept?" but, rather, "I knew that if you met Jesus, you would be glad to make him Lord of your life."

"You don't expect to have results every time you preach, do you?" Charles H. Spurgeon once asked a young minister who was seeking advice as to the best method in winning more converts in his ministry. "Oh, no," said the thoughtless youth, who followed the general notion of easy-going preachers and laymen. "Then you won't," was the retort. Some pastors are actually surprised when people express a personal interest in religion or desire to join the church. Hopeless preaching is uninspiring and usually lifeless and hence never propagates faith. Paul's reassurance is also an exhortation: "In due season we shall reap, if we faint not" (Gal. 6. 9). Moffatt puts it: "Never let us grow tired of doing what is right, for if we do not faint, we shall reap our harvest at the opportune season." Farmers never plant good seed and then rest satisfied unless they gather a real harvest. If none comes, they do not question but that something unusual is wrong. We must feel the same about personal work. The seed or the method must be at fault where no results occur, for the Lord always sends the sun and rain.

We are not sent out alone any more than were the seventy of the first disciples. His power will sustain us and quicken the truth; we may rest in that assurance. We are shy or become discouraged and give way to defeat whenever we forget that fact. God only wants the privilege of using us as we are. The word has life in its very texture and will find a place to root if we mellow the heart of the recipient and sow it honestly.

A message faithfully given cannot fall dead and flat. Expectancy warms the atmosphere and hastens and insures the harvest. It creates optimism and this acts on the soul like "growing weather" on seeded soil.

"Glue" to the Chariot. Never easily take "no" for an answer. Endeavor to get a favorable decision at that minute, but never allow the matter to be completely closed. Leave an opening to be followed up later. When Phillip was despatched to meet the eunuch and lead him into the light, he was told, according to the Greek, as translated by Dr. A. T. Pierson, "Go *glue* thyself to the chariot." He could not merely deliver his message and then free himself from responsibility by quoting a few passages of Scripture to the eunuch and then smugly say, "Well, I have warned him and hence my duty is done." But he must ride with him and hang on patiently until all doubts were dispelled and questions answered and resultant light flooded the soul of the eunuch. George Muller persisted for sixty years before he won one particular friend.

One night I called and found a strange family all packed to move out of town. Because there appeared no chance to do any good, I decided to close the call early and leave, but "something" held me to the task. I found the man to be a college graduate, a member of the Ingersoll family, and such an ardent student of unbelief that he had read every well-known author on the subject. The case seemed hopeless, and again and again I arose to go, but somehow seemed to be detained. Finally, I put on my overcoat and was at the door, but turned back for one more appeal, when suddenly he yielded completely. I sat down again and instructed and prayed with him and received him into the church "on probation" the following Sunday.

His Own Son. Persistency often brings happy results. Dr. F. E. Taylor describes a union-revival meeting where one local pastor preached and another gave the invitation. On a certain evening the "inviter" was an aged minister, and thirty or thirty-five had come forward for prayer. Then there was a lull, but the aged pastor kept pleading for more to come, and finally other pastors suggested that he desist. But he persisted, and suddenly from the back seat arose a young man and came down the aisle. It proved to be his own son, and the old minister hastened down to meet him saying: "Oh, my boy, if you had not come I believe I would have died." Such faith and loving persistency will seldom be denied. We "give" up too easily; often we stop just as the verge of decision is reached.

Take Men "Alive." A career is often changed. In 2 Tim. 2. 26, the authorized version translates the Greek word "taken captive," but it is better expressed by saying, "to take alive," and then it would follow that the "life" is used by the captor. Doctor Trumbull tells us that this word is used only twice in the New Testament. The above passage refers to the enslavement which Satan works. In the other passage Jesus promises to enable Peter to take men "alive" for the Kingdom (Luke 5. 10). That is a striking figure. Once religion was chiefly concerned about getting people ready for a future heaven and cared little about this world. But Jesus always enforced the truth that he was teaching us how to use this life and get the most out of it. To "seek first" was to receive the assurance that all "these things shall be added." The prodigal was a pitiable case because he wasted this present life in riotous living. It is a serious thing just to live; time passes so rapidly and folks need guidance for ordinary days so that they may get the most out of them. Christ authorizes us to offer people a spirit who will guide so that they will enjoy each day, and at the same time build a life which cannot be destroyed by death. Our fellow pilgrims are certain to spend their active hours either in the service of evil or good. They will be caught "alive" by one program or the other, by the Leader of evil or the Master of righteousness. We offer our "prospects" appointment to an honorable service, an attractive vocation, a worthy career, because any work accepted under Christ's guidance is an assignment to help uplift men, and faithfulness at the task will call forth his "Well done" at life's end.

It is true that we compete with Satan, with his hollow and showy rewards and with the purely physical pleasures that appeal for the moment, but we may also confidently emphasize the certain fact enforced all around us that the "wages of sin is death."

A devoted pastor tells of a noted business man who while he lay dying out West requested his son to sit beside him and hold his hand. Then just before he slipped into the other world he said: "Son, you are holding the hand of the greatest failure of any man of the West." Being reassured of his business standing and power he replied: "Very true, my son, but I have lived as though time and the world were all."[1] How many about us amid the mad drive of business to-day will come to such a confession unless we warn and work with them.

Almost equally sad is the story of a grandfather converted at sixty-eight who said: "I am the sad proof of a wasted influence." He told how as he came to church he visited his three sons and asked them to accompany him but each said: "I have plenty of time. You waited until sixty-eight years of age." His grandsons gave him the same answer.

"*Building*" *Folks.* One day I called on a successful business man hoping to get five thousand dollars for Broadway Temple. He was a Scotchman and my friends gave me little encouragement. He told me of a young woman in the Northwest whose face had been badly disfigured by burns. Then he related with great enthusiasm how he had hired surgeons who had reconstructed her face and made her a beautiful girl again. I heartily congratulated him and then told him a story. Here it is:

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[1] From *A Quest for Souls,* by George M. Truett. Published by Doubleday, Doran and Company, Inc., New York. Used by permission.

I found an errand boy with a good home but who had as yet found little inspiration for either his spiritual or mental nature. I won the boy to a vital church life and ultimately made him, while he was still very young, an officer in the Epworth League. He thrived splendidly in this church atmosphere and soon expressed a desire to go to school again. He had dropped behind his old schoolmates and felt too old to attend public school, but I helped him attend Pennington Seminary. Then he went to college. While there the Great War broke out and he enrolled at Plattsburg and came out a second lieutenant. He entered a camp and, working hard, was promoted and went "across" as a captain at twenty-three years of age. Returning to New York at the close of the war, I secured a position for him with a church board, where he collected the money that had been loaned to men and women when they were students, but who felt small responsibility to return it. Hence many of them neglected to repay the loan, and my young friend enforced collections, and in other ways greatly augmented the loan fund so that an increased number of worthy students could be aided. One day he came to me and said: "I am tired of doing office work. I want to get out where I can mingle with and help people." Shortly afterward he took charge of a nearly defunct secondary school in an Eastern State. He organized and raised money to pay the debt and with great courage reorganized the faculty and built new buildings. Soon he had gathered two hundred and fifty neglected young people, many of them from among the uneducated natives of that State and trained them for all kinds of usefulness in the world. I told my Scotch friend that many similar incidents of personalities built by the church could be given. Then I said:

"That is the kind of work the church is doing; it is even more remarkable than building a face and we want you to be a partner with us in this kind of work." He was deeply impressed and gladly pledged five-thousand dollars for the Temple

While I was calling on the president of a great Radio corporation in Brooklyn, New York, he left for a moment and his secretary, a capable-looking Jewish girl, stepped up to me and said: "Doctor Reisner, you do not know me, but as a dirty-faced child I attended the free Saturday afternoon motion pictures you gave the children while pastor of Grace Church. You always spoke to the crowd. The inspiration and pleasure of the Saturdays has helped me get here."

A Slave's Son. A young Negro, early won to Christ, was inspired by his new experience to get an education, and persisting in spite of great difficulties, became the great Negro leader, Booker T. Washington. He was developed in a school for Negroes founded, when no other place existed to educate Negro lads, by General Hampton, who, impelled by a vital Christian experience, chose to organize Hampton Institute as a definite service for his Master. A patient Northern maiden ostracized by her neighbors for teaching the "black folks" in Hampton succeeded in training this Negro boy to be a great leader. Having graduated he caught "fire" from General Hampton's example and became the sacrificial founder and builder of a similar school at Tuskegee, now known everywhere.

China's First Missionary. When an unknown and humble Sunday-school teacher led an obscure lad, Robert Morrison, to accept Christ as his Master, little did he know that he thus opened China to the gospel and paved the way for the first Eastern nation to install a republican form of government. Seven of the first ten national officers of modern China were Christians. Who can tell what future is bound up in "taking alive" some youth who is thus made a disciple.

A Misled Life. The harmful effect of a wrong influence was vividly enforced by the testimony of Dr. Ben Reitman, known as the hobo poet and former anarchist, when he said late in his life in a Christian mission in Chicago, "Twenty years ago I met Emma Goldman. She won me to her cause (anarchy) with a denial of God's existence, but at the expense of giving up Christ and the Bible. And now I see that my life has been wasted and that her doctrines would wreck the world."

Two Foreigners. A young foreigner came to America and finding no work was compelled to "tramp" over the land. Returning to New York he had no place to sleep and was given lodgings in a cell at the police station. He ultimately found his place in newspaper work and gave his life to agitate successfully through the press for playgrounds in congested districts. Because bright sunshine and happy-hearted play drives out crime as the rays of Old Sol drives out rats from their holes, he cleaned up many plague spots. Theodore Roosevelt offered this former tramp many public offices of high honor, but he refused them all and continued at his newspaper work.

This former tramp, while the youthful editor of a small foreign-tongue weekly in Brooklyn, attended an old-fashioned Methodist revival meeting, and going front to the altar was vividly converted. In the zeal of his new experience he wanted to become a preacher but the Methodist evangelist, Icabod Simmons, wisely advised him instead to continue using a consecrated pen as a newspaper man. He did it so well that President Roosevelt called him "the most useful citizen in America." His name was Jacob A. Riis who said, "If I've ever done any good in the world, it was because I once made Jesus my Master at the altar of a revival meeting." There he was "taken alive" for God and served him efficiently until "mustered out."

Another foreigner came to America and lived among the poor on the East Side, where he also attended a Methodist meeting in the "Church of All Nations." Some of his group were caught "alive" by the gospel, and as a result several of his fellow anarchists are now preaching the gospel of Christ's kind of brotherhood. This particular foreigner was not "taken alive." His name was Trotzky and he later helped found the godless Russian Soviet. What might have happened if he too had been taken alive for God?

Christ and Character. Many Indian School graduates returning to their tribes soon take on again the crude and barbarous ways of their people. Indians are never civilized unless they be first Christianized. A vast group of social workers who neglect and often minify the transforming work of the church and her gospel need to remember the fact. To build character without Christ is often like the Israelites trying to make bricks without straw.

The Hon. John H. Cox writes: "I believe that if you actually make a real follower of Christ out of a man, you have settled for him all material, political, and social problems that come before him." He is not far wrong. Certainly, they cannot be rightly settled where Christ is not King.

Liberal Giving Follows. The church is constantly troubled by "finances." Many men are helped to ease their conscience by the way we praise them for "giving." In a letter Dr. T. J. Villers relates an incident which shows that the best way to insure giving is to enthrone Christ in a man's life. A wealthy gentleman came into his Bible class and expressed an interest in religion. The pastor followed it up by several calls at his home, and ultimately took him, his wife, and four sons into the church. Doctor Villers writes that "Immediately he subscribed generously to the church, and three weeks later gave for himself and wife ten thousand dollars to missions and then added another subscription for each of his boys."

II. BEGIN WITH THOSE NEAR TO YOU

Children and Friends. Parents have infinite influence or should have over their children. If our Christian "life" at home is not worthy of imitation, correction should be made since we are to face "responsibility" at the Judgment. But, alas, it does not seem to worry parents in our day when their children are out of the church and uninterested in religion. If children meet modern temptations and fall in the combat, we are culpable if from our wisdom we, their parents, do not forewarn, forearm, and thoroughly prepare them by leading them to accept Christ as Master. We are more guilty than if we did not build up sturdy health against certain or possible attacks of disease. God pity the fathers and mothers whose children are destroyed by sin's germs, because they gave them no religious training.

We are too unconcerned when our best friends make no public pledge of discipleship. We are grief-stricken if later they slip or are broken as the result of insidious temptation when we might have helped prepare them to conquer it.

I recall a newly married couple, both college graduates, and church members, who chose as close companions another couple in which the husband boasted of being an infidel and flouted the church. The Christian couple soon started to neglect and ignore the church, began to use Sunday wholly for play, and then even took up drinking. Other destructive habits were gradually accepted which wasted and desecrated Sunday. Soon they joked freely about clean morals and as the result of this gradual decay the home was wrecked in a disgraceful way while the children suffered.

Joyous Opportunities. Believers draw back if asked to talk about personal religion with another person. They have never had the soul-enriching joy of leading someone to become an avowed disciple and join the church. They make no specific effort to win one. They feel no responsibility about it. What will the "Lord of the harvest" (Luke 10. 2) say at such carelessness and neglect.

"Must I meet my Saviour so?" was once a commonly used song by which many were aroused by the possibility of reporting to Our Lord without any "sheaves." Alas, now we are seldom perturbed.

Meanwhile all about us are folks who can be won who are waiting for us to speak to them. Someone has estimated that if one disciple should win another this year, and the next year the same two disciples should win two others, and then each old convert and each new one should win just one a year, it would so multiply that three thousand thus working could win the whole world in twenty years.

Many Christians have a drab and dingy religious experience and merely hang on grimly to their "faith." The "life" of Christ can only circulate through folks in a happy and healthy way when they are bearing fruit. When they refuse to exert themselves to be fruitful they sequentially become cold and listless. Many actually lose fellowship with God and become agnostics and atheists because they willfully become lazy, faultfinding and useless. The fruitless fig tree which Jesus blighted is still a warning of the withering blast that kills (Luke 13. 7). Nothing will help us enjoy our religion like talking about it.

Awakened Business Men. Doctor A. Balman Bruce said, "All my life my effort has been to see Him and to show Him." While this was spoken by a great theological teacher, it might well apply to every believer, for all of us are to illustrate the influence of Jesus upon us. And yet we become so neglectful as to hide our discipleship from our best friends.

The president of the Rotary Club in a large Northwestern city was asked concerning a warm business friend, "Of what church is he a member?" The Rotarian replied, sadly, "Why I do not know." Then he paused a moment and said: "Is it possible? I have associated with him for years as an intimate friend and have never found out that fact. I have only thought and talked about business. I am ashamed of this neglect. It shall not occur again. In the future I will know about the religious attitude of my friends. If I can aspire to help improve business, social, and ethical conditions by activity in the Rotary Club, I can also advance the interests of religion." He immediately started to "redeem the time" by taking over and building up a Bible class. One day he invited a man to attend the class and incidentally said, "Mr. A——— is the teacher." He named a very prominent bank president. The one invited looked up in startled surprise and said, "I didn't know Mr. A——— was even a church member." When that word was brought to the banker he too realized his gross carelessness, and feeling deeply condemned about it said: "After this none of my friends shall be surprised in this way. They will know where I stand with reference to the church and be invited to join with me." What do your friends know about you? That should be an awakening question.

Jesus said, "As my Father hath sent me even so send I you." Couple this with his statement, "No man cometh unto the Father, but by me" (John 14. 6), and it seems natural to conclude that we must be the medium through which people come to Jesus.

A successful Sunday school officer came to tell me of his approaching marriage and I casually inquired: "Of what church is your fiancee a member?" He looked up in startled surprise. "Why, I do not know whether she is a member of any church or not." I had not met her, but on the first occasion after being introduced I opened the subject and found that she was not a member of any church but was eager to join immediately. She became identified with our church and organized a large class of young women, all of whom she led into church membership. She proved to be one of the best "workers" I have ever known. And she might have remained outside.

"*Fifty or Bust.*" Dr. Frederick E. Taylor recounts the case of a young man who was won at a Watch Night Service and at once, with the pastor's encouragement, began campaigning for others. In a month he came to Doctor Taylor saying: "I have been elected president of the Young Men's Class. It has only five members but we will put a cipher by the five and have fifty members in four months. The pastor playfully said, Fifty or bust. The next Sunday five young men were at the door wearing badges "Fifty or bust by June 1st."[2] The slang worried Doctor Taylor a bit, but in the latter part of May while away from home he received a telegram: "We had sixty-two out to-day. We are not going to 'bust.'" And on the following Sunday the class thrilled the audience by attending in a body—sixty-five splendid young men. And that young man won scores to Christ. His enthusiasm was wisely tied up to a worthwhile task.

Close the Deal. We so often fail to "close the deal" for our Master and, in commercial parlance, get the name on the dotted line in our personal work. We allow the matter to be put off until "later," "sometime," a time which never comes. A poor salesman leads up to getting the order but does not secure the signature to the contract which is the final test of efficiency. So many folks are "almost persuaded" to become avowed disciples who could be completely persuaded, if the "advocate" were patient, persistent and gentle but insistent for a complete decision.

After Andrew Bonar's death Sir W. Robertson Nicoll said of him, "His preaching was full of urgency . . . and was ruled by a desire for results." Scores are just outside of church membership who are missing a genial life and usefulness and would gladly come in all the way if we refused to give them up. This has been true in literally hundreds of cases of the more than eight thousand I have received into the church. God will surely hold us responsible if we do not do our full part and a little more.

One business man brought into the Kingdom by the resistless and continued efforts of a friend said afterward, "I am so happy. I did not know that it was so easy to get into the church, the visible fold of Christ. For many years I have wanted to be an outspoken Christian but did not know how to go about it." Suppose your friend is like that and yet you give up with the slightest rebuff or smallest resistance.

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[2] From *The Evangelistic Church.* Reprinted by permission of The Judson Press, owner of the copyright.

Accept no "Rumor." Never allow the local reputation of some individual to keep you away from him. That very person may be waiting for you and need your Master badly and you have an all-sufficient Saviour to offer.

Had Passed Him by. During the canvass for funds to start a new church project where they had neither lot nor building, I asked about a Mr. X. The confident reply came back: "Oh, he would not receive you. He is not that kind. He was in serious trouble once and everyone avoids him." They did not investigate to find that the facts exonerated him but merely accepted gossip. Ignoring the rumor, I picked up the local merchant and took him with me to call. I can always see the figure of that splendid man to whom we paid this visit as he stood there by my side in a muddy barnyard. Though he had been wrongly imprisoned, he never murmured. He was lonely, hungry-hearted and eager to meet the Master. I said to him very early in my call, "Mr. X, would you like to give your life to Christ and join the church?" He replied promptly: "I would be glad to do so but no one has ever asked me." It was not possible to secure enough subscriptions to build the needed church at that time. Mr. X had sold a piece of property and had some idle money in the bank, so he said, "Go ahead and build the church and I will pay the bills and the money can be refunded when it is collected." Three times a church had been organized in that community and died each time because the "class" met in the schoolhouse and had no specified home. After Mr. X's generous proposition, a beautiful building arose and in a few months a regular pastor was appointed and now they have a splendid stone church. My friend became the leader in that church and won the love and confidence of everyone in the community. His three children had little or no Sunday-school privileges and had caught the careless ways of their associates. I saw all three of them go to and graduate from Christian colleges, and one of the sons after careful training entered the ministry and is a pastor in a Western State. And we might have followed the local prejudice and passed him by.

Help for a Drunkard. Hopefulness of amendment makes an impression on even the most unpromising. Dr. H. W. Mabie in an early pastorate one day found a well-known and supposedly worthless man helplessly drunk. He promptly climbed out of his buggy and helped the sodden man into a seat by his side and then drove to the man's home and assisted him up the steps and into the house. Even the intoxicated brain in some way realized and was grateful for the kindness and was so touched by it that when sobered he sought the name of his helper and then attended Doctor Mabie's church until he there found Christ and became a useful member.

Hopeful for All. God's grace can redeem the most unpromising. The waste material taken out of the mire and slime of the city streets by proper process is turned into snowy white writing paper. The rarest colors in dyes are made out of chimney soot. Great Britain changed some of the unused shells originally intended for destructive carnage into church bells. Duco, which puts such a beautiful polish on automobiles, was first manufactured from powder left over after the war. The affectionate nature of Mary Magdelene when wrongly used led her into evil ways, but when rightly employed brought her so to express her penitence by anointing the feet of Jesus that he said it would be spoken of "throughout the whole world" as a "memorial" (Mark 14. 9).

Infinite possibilities of usefulness are buried in the so-called outcasts of the world. Many of the first "disciples" originated among ostracized and spurned groups. All of the great reformers came from humble homes. In most "foreign" mission fields the first converts were from the obscure, the neglected, the untouchables, and actual outcasts, but Christ developed them into high usefulness. A scientist recently found five hundred kinds of various possible seed life in one quart of ordinary dirt dug out of a cellar. All of the seeds were ready to spring into growth when the sunshine reached their hearts. How many more possibilities has God hidden in man who is created in his own image! The old song is still true:

> "Down in the human heart,
> Crushed by the tempter,
> Feelings lie buried that grace can restore.
> Touched by a loving heart,
> Wakened by kindness,
> Chords that were broken will vibrate once more."

We must not forget that a divine power will quicken seed truth as certainly, though perhaps as mysteriously as sunshine does the farmer's seed. Shall we not exhaust every resource to reach them?

Dropping Church Members. I recently visited a western church where a pastor boasted that when he came to that church he freely cut off seven hundred and fifty of the one thousand members because he was assured that they had not been attending lately. I discovered a number who were grieved and estranged and permanently hurt by the notice that they had been dropped for nonattendance. Jesus would probably at least have visited and talked with them first. Other "workers" are very sure that every one who sidesteps or slips morally, if caught in the act, should be tried and expelled or at least "dropped." Jesus used no such methods; if he had done so there would not have been even twelve left to carry on his work. In my earliest church was a traveling man who had been on the records as a candidate for membership for ten years. That fact held his interest, and he ultimately became one of the most useful members. Names may be transferred to inactive lists but never dropped, for some day the slightest tie may enable us to draw them back into active service.

A young conscientious southerner who was a loyal member of the church gradually drifted away until one Sunday he heard a sermon that badly upset him and he came with the request that his name be dropped from the "church." The wise pastor met and talked with him, and then gave the young man a task to perform after which he was to report his final decision, concerning his desire to leave the church. The task was: "Take your Bible and go across the city and read the twenty-third psalm, John, chapter fourteen, and similar selections, to old Mr. X, who is helpless and a shut-in." He did so and came back thrillingly happy, saying: "Please do not take my name from the church records. I read the Bible to old Mr. X, and we laughed and cried over its new meanings. then Mr. X said to me: 'I never hear anyone pray. Won't you pray with me?' And someway I did, and God came very near."[3] He found a blessing in bringing a blessing to others. It behooves us to shepherd the weak ones to the last limit of our resources and *never* shut them outside.

III. EMPLOY GROUPS OF LAYMEN

When the "man on the street" hears folks like himself testify to the benefits of religion he will surely listen and be impressed. The power of testimony has been almost forgotten by the church whose first preachers were merely witnesses of an "experience."

Joseph Hillman, a layman of Troy, New York, organized a praying band. They discovered that they could not pray sincerely and pointedly without following the directions prayer would bring to them so they were soon driven out to hold evangelistic meetings in near-by churches. Unusual success attended their efforts and they were in great demand. When the leader of this movement died in 1890, strange to say, the work they had been doing so successfully ceased. Dr. J. W.

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[3] From *A Quest for Souls*, by George W. Truett. Published by Doubleday, Doran and Company, Inc., New York. Used by permission.

Somerville, once a pastor in Gloversville but now deceased, had known Mr. Hillman during those active days and was familiar with his methods. As pastor of St. Paul's Methodist Episcopal Church, Wichita, when Billy Sunday closed a wonderful series of meetings there, he was ready to guide his men into a similar channel. One of his laymen, a conspicuous business man, was asked to conduct the Sunday-evening services for a United Presbyterian Church whose pastor was suddenly called out of town. Mr. Blodgett, this layman, feeling incompetent to do so alone and remembering the thrilling religious experiences the men of Wichita had enjoyed during the Billy Sunday revival invited eight others to assist him. Preceding the meeting they met at the Y. M. C. A. rooms for prayer and conference, at which time each one was told that he would be expected to testify while several were appointed to lead in prayer. Most of them had never prayed or spoken in public before, but they were "game" and eager to win disciples and they had a real "experience" to relate. They remained in prayer together seeking courage and power to do their best until the last moment preceding the meeting. When Mr. Blodgett arrived at the church he suddenly recognized that there were nine men in the group, so he remarked, as he took charge of the service, "I have brought down a gospel baseball team." After testimony and prayer each man went down into the audience to do personal work by inviting the unconverted to make a "stand" and nineteen folks were won and openly professed discipleship that first night. The experiment was a notable success and the members of the "team" were happy beyond expression. They were eager to keep at this kind of work and accepted invitations for school house and church meetings in adjacent towns until they had won over fifteen hundred new disciples. They sought the constant advice and aid of Doctor Somerville, and wherever they went they organized local gospel teams to follow up the work they had done and to go out from that place into other regions. Thus each team formed another until the work spread all over the West. Various types of men and business professions were represented in these teams, and that made the appeals more effective and insured varied programs.

The first team was composed of a lawyer, a president of a live-stock commission company, a salesman, a life insurance agent, a lumber dealer, the president of the local United Electric Company, a wholesale hardware man, a traveling man, and a wholesale dry goods merchant. Later the gifted owner of the Wichita *Beacon*, afterward governor of Kansas, Henry J. Allen, joined the team. All of them were prominent and capable men, and they regularly went down into the audience and pleaded earnestly with individuals to become avowed disciples. Thus they always had open decisions in their meetings. They never held a meeting without converts.

Zeal Spreads. The inspiration of this personal work fired others to do the same, and wherever they went other laymen followed their example. For example, at Cherryvale, Kansas, the original gospel team had only fifteen conversions at its scheduled meeting, and yet the following Sunday seventy-five people joined the church. The local disciples were aroused to seek others. These teams did not preach sermons or present formal doctrines. Each man gave his personal experience and told in simple and direct language what Christ's indwelling and leadership meant to his personal life.

Noted Converts. Dr. Frank Mason North, the emeritus secretary of the Board of Foreign Missions of the Methodist Episcopal Church, tells of his clear-cut conversion while a boy at a revival in his home church conducted by a gospel team which began as a praying band headed by Samuel Halstead. Mr. Messer, for many years the very remarkable secretary of the Y. M. C. A. in Chicago, was led to Christ by a similar team.

The Waldenses. The following is the record of an early band of believers: Reinerius, the papal inquisitor, was sent out to investigate the belief and activities of the Waldenses, who were considered as rank heretics who should speedily be exterminated. He reported that back in the thirteenth century the heretical Vandor's or Waldenses, could not be checked. To-day in spite of cruel persecution they are still an active Protestant organization in Italy. The inquisitor at that time reported that they were growing steadily because "he who has been a disciple for seven days looks out someone whom he may teach in his turn, so that there is *continual increase*."

Is the message less attractive in our day when so many do not know the full facts about Christ's offer to folks? There will come equal blessing and growth to us for the promise is still true: "Blessed are ye that sow beside all waters" (Isa. 32. 20).

John Masefield, who depicts his vivid conversion in poetry in so thrilling a manner, once said, "If a man believes anything up to the point of dying on the cross for it, he will get others to believe it." When we pay the price we will reap results.

A Clinic to Awaken the Laity. The Rev. Charles Bowers, of West Mansfield, Ohio, has a plan which enables a pastor to know the spiritual state of his leading people and to improve it. With date book in hand he met various members and said, "When can you give me thirty minutes for a private interview in my office?" He explains that he does not now have time to describe the subject to be discussed but that it is very personal. Few fail to make the appointment and so he "fills up his hours in the book." A card sent later reminded them of the exact period allotted. He then studied each "case" ahead of time and outlined how he would handle it. They began to come with curiosity, "some nervous, some anxious, some expectant, but all came reverently and tremendously in earnest." It is a real clinic: the pastor begins by denying any purpose to scold and makes it clear that his sole desire is to be helpful; all present are assured that everything said in the interviews will be as confidential as in a doctor's office, and the call of a "Christlike God" for their devotion is emphasized. Soon the "patient" is uncovering his own life and his need of God becomes real. The conference usually closes with the two on their knees in personal consecration and prayer for the church. By the time fifteen or twenty pass through the "office" the church begins to feel the thrill of this new consecration by individuals. Doctor Bowers writes: "The spiritual life of my church was simply transformed. The Sunday-school attendance was increased one hundred and fifteen in three months, and the members remained to church. The midweek service became a power house. The treasurer had money for World Service and local bills. I had over one hundred conversions (in a town of eight hundred people) and reconsecrations before the special meetings began. There was no criticism, for the total purpose is to bring the individual close to God and fit him to meet his personal responsibilities to his neighbors."

IV. Joining the Church

We need seriously to consider this subject because so many now say, "It is not necessary to belong to the church." That "excuse" is either a thoughtless statement or a dodger's declaration. It is not "necessary" to declare "support" for the government and to unite with some group formed to serve the nation when a war is on, but he is a flimsy patriot and a cheap citizen who does not do so unless he has conscientious reasons; then even he will join some serviceful group as did the "Quakers" if he is humane. Otherwise he advertises himself as either an unthinking or a shoddy American. What shall we say of the professed Christian who joins no church, "tramps" around from one service to another for a "hand out," and so avoids responsibility, or eases his conscience by lolling around the house while listening to a radio service for which some one else pays. Common sense will convince us that we only count for the most when properly related to another in some lofty life program. The church has delivered Christ's message, leavened the world with truth, brought "me" benefits and the least "I" can do is to sustain it with my influence as well as with my money. "If all disciples imitated me, what kind of churches would America have? That should be a serious question. The convert who does not join the church as a glad method of showing gratitude to the Master and with a desire to serve effectively is not yet fully converted. The church is composed of Christ's followers, organized to help each other; it is the school for believers aspiring to reach their best. When one joins the church he accepts certain ideals and standards, identifies himself with a group of unselfish workers endeavoring to bring God's kingdom on earth, and, purposing to meet his responsibilities, he trains diligently in all departments of church work in order that he may be a worthy workman. Our work in winning disciples, therefore, is not complete until we have built them into the church.

Designations that mark us as "disciples" are sometimes avoided because of a feeling that we are not "good enough," but that habit may shut us off from opportunities of being helpful. Hall Caine, who credited his unusual literary style to his knowledge of the Bible, carried a volume bound in red leather with the name "*Bible*" in large black letters so that while riding on trains people could see what book he was reading. He thus openly announced his allegiance to the Great Master and showed his high appraisal of the Book. We need a new emphasis on some such kinds of public testimony. Frequently *Science and Health* is noticeably read in public conveyances and when this custom opens the way to "conversation" the cultist promptly improves the opportunity to espouse his cause. The Shriners proudly wear distinctive costumes as they travel across the country to attend their national conventions. Other lodges do the same. They parade through the streets sweatily following emblematical banners. Should we be less proud of the church, the only real brotherhood in the world? Men and women shout and march for political candidates. Why should we not be proud to wear some insignia or to back some movement in an open manner that announces our fealty to Christ in a way that will impress the world?

V. Children as Church Members

Eighty per cent of our church members and ninety per cent of our clergymen come from the Sunday school. It behooves us, therefore, to look after the boys and girls.

Important Early Influences. Spurgeon describes the visit of Mr. Knill, an earnest gospel preacher, to the home of his grandfather where "Charles" was visiting as a little boy. Mr. Knill, attracted to the boy, asked him: "Where do you sleep? I want to call you in the morning." At six o'clock Mr. Knill came for the lad and took him out into the arbor, where Mr. Spurgeon relates: "There in the sweetest way he told me of the love of Jesus. He knelt down, and prayed for me with his arms about my neck. After he preached Christ to me."[4] He did that three mornings in succession and each time listened to "my childish prattle with patient love." The third day Mr. Spurgeon's grandfather had returned from a preaching tour and during family prayers Mr. Knill took the boy on his lap and said, "This child will one day preach the gospel, and he will preach it to great multitudes"—a prophecy the child never forgot.

Restraining Boys and Girls. "I wanted to join the church when I was twelve years old but my parents and the church officials thought I was too young. I did join later, but the hindrance I met thus early permanently dampened my enthusiasm." Thus testified a Denver merchant to me.

"If I had been allowed to join when I was a child, I would have grown up in that atmosphere and would have been more useful as an active member. But at fifty it is hard to take the step and join." Thus spoke a business man of national note, a useful citizen but not a member of the church. Scores of adults have expressed themselves in a similar vein.

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[4] From *The Soul Winner*, by Charles H. Spurgeon. Reprinted by Fleming H. Revell Company, publishers.

The Quakers register a child as a member of the "Society" as soon as he is born. The Methodists record a baptized child as a candidate for membership. The Roman Catholics get boys and girls into classes very early, and after careful training confirm them. I recently saw a parade of five hundred boys and girls from one parochial school and over three hundred of them had taken their first communion. The Episcopal Church will not admit children to a confirmation until they have been specifically prepared. Protestants generally are careless in receiving children into the church.

Training for Membership. Because of an early pastor's influence I have never had an Easter season without receiving a class of boys and girls into full membership in the church. I frequently meet useful churchmen who tell me that they are active because they were received through one of my classes. Assistants are not allowed to train this group. Several weeks are put into my schedule carefully to drill them in such subjects as, What Is the Bible? Who Are Christians? Why Do We Join the Church? Why Do We Pray? What Does "Our" Church Believe? What Do the Sacraments Mean? A Written examination is given on these talks and the catechism. Upon reception, each one receives a New Testament and a nicely filled-in diploma which many of them frame. They march into the church together, the girls clothed in white and the boys in black and stand around the altar for the special ritual service which I prepare. Behind them stand the parents while inside the altar railing are all the officials who follow the pastor in giving the "candidates" the right hand of fellowship. It is a memorable service and early roots the privilege and responsibility of church membership.

Year-long Classes. Rev. Dr. John E. Charlton of the Morrow Memorial Church of Maplewood, New Jersey, is doing notable work in preparing boys and girls for church membership. All who know about it commend his method and the results most heartily. He recognizes the advantage of the new day when children are given their rightful place in the church membership but appreciates the fact that they need a religious "experience" without which the church will die. After many trials he decided to receive boys and girls who average from ten to twelve years of age into preparatory membership on Easter Sunday and then requires regular attendance on three terms of instruction—spring, fall, and winter, of ten weeks each. After teachers and officers prepare the way for five or six weeks Doctor Charlton visits the Junior and Intermediate Departments on Palm Sunday and conducts a Decision Day service. All who thus choose to be "disciples" are received with proper ritual into preparatory membership on Easter Sunday morning. This group is then formed into classes of about fifteen, girls and boys in different sections, which meet for thirty minutes Friday afternoons after school, one class following another. For the first two periods of ten weeks each Doctor Charlton, who conducts these classes himself, uses Bugbee's *Preparatory Lessons for Church Membership* and requires the pupils to read each lesson three times and answer the written questions. After the second term the books are collected and graded and the work assigned must be completed before anyone is "passed." Doctor Charlton adds talks on "Hymns," "Life Service," "Worship," etc. He also tells stories and frequently incorporates Bible games. For the last ten weeks a devout and mature woman is put in charge of the girls and a similarly equipped man is put in charge of the boys with the purpose of having them understand and enjoy a real religious "experience." Ryan's *Why We Join the Church* is given each teacher as a basis for his work. Just before Palm Sunday, when the "class" is received into full membership, a letter is sent each child suggesting the necessary approval of parents, the need of conscious readiness to join, and proposing to answer any puzzling questions. A few days before "the" Sunday a fully attended service is held for the candidates, when those not baptized receive that rite and the ritual and all details of the impending and important Sunday service are explained. On Palm Sunday the class surrounds the altar, the pastor explains what has been done and the ritual questions are asked and the children received.

Doctor Charlton has used this plan with four hundred boys and girls for nine years and with increasing success. If a child drops out, he must wait another year. The tests are not lightened for anyone. The parents do not object on the ground that "the child does not know what he is doing," but instead they themselves become more deeply interested in the church. A well-instructed membership is insured by thus training the Juniors.

Doctor Bugbee's Method and Book. Lucius H. Bugbee, former pastor of the Hennepin Avenue Methodist Episcopal Church, Minneapolis, is very successful in receiving boys and girls into the church. He writes: "My plan of training children for church membership is one that I have used with occasional changes for nearly twenty years. When I was a pastor in Malden, Massachusetts, I prepared a series of twelve lessons which were substituted for one quarter's lessons in the church school. These lessons have been published by The Methodist Book Concern under the title *Preparatory Lessons for Church Membership.*

"On the first of January of each year the boys and girls in the third year of the Junior Department of the church school are placed in two classes, one for the boys and the other for the girls; the pastor or his associate taking the former, the deaconess taking charge of the latter. For three months they study the lessons together. Everything possible is done to stimulate the best interest of the pupils and to lead them in a natural way to consider their personal relation to Christ and the church."

"At the end of this period of study, usually on Palm Sunday, those who so desire are baptized and received in a group into full membership. This is done only after conversations in their homes, where the consent and co-operation of the parents is secured. There are very few in the membership of our classes who do not thus unite with the church."

"On the Friday before they are received, closing exercises for the classes are held. Parents and teachers are invited, a program is given by the classes, prizes are awarded for the best work, and a souvenir church membership book is given to each one. This too is specially prepared and contains the service of reception, pictures of the church and pastors, etc."

"All the young people who pass through our church school are thus tied up quite definitely with the church and its work."

PRAYER

WE come, O God of love, in hearty gratitude to thank thee for the blessings brought to man in past days by the divergent and dynamic groups of organized believers. We thank thee for heroic leaders, for the tried and progressive truth flowing down to us through the ages.

We rejoice that frail humanity and not flawless folk have been and are authorized to be Christ's co-workers in bringing his Kingdom to earth.

Awaken us to recognize our responsibility, to measure up to our opportunities, to train and ponder, to toil and persevere that we may become good "workmen" and love others, sinner or saint, as Christ loved us.

So guide O Great Master and empower and employ each of us that we may aid in making thy visible body, the church, potently influential in our community—In thy name, O Father of all. Amen.

CHAPTER IX

WORTH WHILE

JESUS promised a humble group that if they followed him they would be so transformed and developed that instead of catching "fish" they would be able to bring men into the Kingdom. The outcome depended on their obedient activity; for which they would be repaid. The "steward who buried his one talent was cast into outer darkness as an "unprofitable servant" (Matt. 25. 30). Moffatt translates it, "Throw the good-for-nothing servant into darkness outside." We are to be rewarded according to our deeds: "Eternal life to those who by patiently doing good aim at glory, honor, and immortality" (Rom. 2. 7, Moffatt). After the rich young man rejected the Master's demands Peter reminded Jesus: "Well, we have left our all and followed you. What are we to get?" (Matt. 19. 27, Moffatt). The Master answered explicitly, "Everyone who has left . . . lands or houses for my name's sake will get a hundred times as much and inherit life eternal" (Matt. 19. 27, Moffatt). This clearly promises a fuller and happier life on this earth. We are urged to keep "our eyes fixed upon Jesus, . . . who in order to reach his own appointed joy, steadily endured the cross" (Heb. 12. 2, Moffatt). The Authorized Version reads, "Who for the joy that was set before him endured the cross." A prophet's reward is promised (Matt. 10. 41). "The laborer is worthy of his hire" (Luke 10. 7). Tangible returns in growth and capacity in this life are continually promised by the Master for loyal, sacrificial service, and these rewards will come in no other way. Personal activity in seeking disciples is difficult to begin and to continue because it makes large spiritual demands which often clash with material comforts, but no kind of service brings so much growth, such large rewards, pays so well. Its promised returns should be so alluring as to lead all of us to begin at once to win disciples.

I. Awakened Workers

This is written in the quiet of midnight and with a sense of great unworthiness, for as I recall the folks God has helped me win I quickly visualize a score or more of men with greater gifts, more pleasing personalities, and deeper devotion who make little effort to win individuals as disciples and seem easily complacent about their failures. They make many sacrifices, serve difficult churches, preach "correct" sermons, call periodically, but meet regularly those outside the Kingdom without making any determined, persistent effort to win them to open discipleship. And they could "win" if they would. They have so many unchurched friends who would "follow" them if they pointed out the "way" explicitly. There are leaders, district superintendents, secretaries—yes even bishops and other presiding officers—who might inspire, thrill, and set to work scores of pastors and laymen, but they seem almost unconcerned over the fact that those whom they direct are winning no disciples. These "leaders" serve on multitudes of committees, travel everywhere, write valuable books, but rarely win a disciple and inspire few others to do so. Many of them would be embarrassed, if not helpless, if asked to follow and win a particular person, or even if someone should come inquiring the "way." They sometimes seem to be willing to allow things to drift, believing that the whole mass of the people will be lifted by some magical method. Is there not some way to fire them with religious zeal? There is no limit to the spiritual awakening within reach if we determine to be what Jesus promised that we could be, namely "fishers of men." Spurgeon aptly asks: "Suppose someone should say, "I am a fisherman, but I have never caught anything. You would wonder how he could be called a fisherman." How can we claim to be his representatives when we go week after week, and even year after year, without even winning a single disciple. What right have we even to claim to be his disciples if such a result is the product of listlessness or indifference. Rev. Dr. John H. Race well said to me recently: "If we are not soul winners, we have no right to be ministers." Is it any wonder that under such circumstances our church audiences are getting book reviews, literary productions, "social" messages, and ethical systems instead of a gospel backed by a belief in the "mystical" with power enough to deliver from sin and to transform daily living. A banker, a great department-store owner, a humble merchant and a clerk all complained lately that they found no sense of God and no vital soul food in many church services. When the preacher is dealing with the doubts, the sorrows, the sins of one individual he is driven to seek a supernatural source of supplies to answer questions and to meet those needs, then he has something essential to give the people on Sunday. Unless we get in contact with this "power" we will be whipped and the church will, as some predict, be displaced by some other agency of God. What can we do to shake off this complacency and to reject excuses and to act as though we believed Christ's gospel were still attractive and effective.

Passionless Preacher and Pew. An English religious leader after a recent visit to America remarked, "I found a passionless pulpit and an indifferent pew." Is that true? Dr. Allyn King Foster sees a danger in "absorbing education and scientific methods for use in teaching religion," because of the damage to so many workers who "have become bound hand and foot with the graveclothes of terms." Often they smother the spontaneity and confidence of a divine anointing with its expectancy, by too much system and orderliness.

We need to measure what it means to "save a soul." It does not merely settle a career in some future world but it saves a father from ruin and a home from destruction, it safeguards a youth from a wild career and delivers a daughter from disgrace. To neglect or mishandle a "life" within the reach of our influence may lead to measureless damage. We need to face the seriousness of the pastorate as did Charles Kingsley before his ordination when he soliloquized, "In a few hours my whole soul will be waiting silently for the seals of admission to God's service, of which honor I dare hardly think myself worthy." We are in this day and age to help God build souls sturdy enough to handle the tremendous and mysterious new powers now coming within man's reach. We are to carry hope to the despairing and revive faith for the fallen. As Doctor Jowett says: "We are to bring them 'news' which will be as vitalizing air to those who faint, which will be like the power of new wings to birds that have been broken in flight." We face the danger of making a social message or program a wooden substitute for vital religion. Other agencies can serve all other needs of man but only the church is appointed to serve the spiritual. The church may carry on multitudinous "activities" while the soul starves.

Dwight Bradley, in a keenly critical but very hopeful book titled *The Recovery of Religion*, among many external substitutes for religion includes hard work and related recreation; the cry for more bread for the worker; psychoanalysis; subjectivism, as, for example, Christian Science; a quibbling over old theological terms; a so-called "liberal" cult that gives up everything worthful; and social service; none of which furnish the manna that satisfies. He insists that only prayer and worship which gives contact with the mystical can do that. The religion of Jesus, which we are set to propagate, will alone meet the need of the world. Marlatt enforces this fact when he pictures in *Protestant Saints* the work of Francis of Assisi. When the Pope and his associates helplessly saw the church "tottering to its fall" then "lo, a little poor man [Francis], barefoot and clad in peasant's garb, strode up and applied his shoulders to the falling church, and ever growing to a mighty stature, he set the building erect again, and left it more firmly founded than before."[1] Why? Because he was completely and unreservedly devoted to Christ and his program and went even to extremes to demonstrate the reality of his succor which was adequate to fufill the needs of men. Our faith should burn as brightly even though prayer and fasting be required to feed it.

Intense Convictions. A boy explained that he did not like preaching "because what the preacher is talking about does not seem very important to him." In a questionnaire I asked leading pastors why people found it difficult to talk religion. Dr. E. F. Tittle, Evanston, Illinois, replied, "Their own religious life is merely conventional, not vital." Dr. Victor G. Mills, of Montclair, New Jersey, said, "It is not a sufficiently vital matter of experience to cause spontaneous expression, and they hesitate to discuss it when not vital to themselves." Dr. George E. Heath, of Malden, Massachusetts, replied: "If Christian leaders generally would become convinced of its real value, I believe there would come a new era of testifying both privately and publicly."

There is also an indifferent pew. Not forty per cent of the membership attend church even irregularly. How can we then expect active propaganda work. Recently a garageman said, "I cannot find time to go to church." I replied, "If you were a Roman Catholic, you would set apart the time." He assented and I asked: "Is that church more helpful than ours?" He saw the point but I fear soon forgot it.

In a nation-wide questionnaire to distinguished laymen I asked "Why do people find it so difficult to talk conversationally about religion?" Many agree with Edgar T. Welch, president of the Welch Grape Juice Company: "Personal religious experiences are too sacred to be talked about in a conversational way." But why, if it is good news? Congressman Thomas E. Jenkins of Ironton, Ohio, writes: "Sometimes I think it is a good fault.

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[1] From *Protestant Saints*, by Earl Marlatt. Reprinted by permission of Henry Holt and Company, publishers.

Religious feelings are personal." Our fathers who greatly advanced the church did not think so. Wayne C. Williams, former attorney-general of Colorado, writes: "Timidity and natural embarrassment." But that does not affect a campaign speaker even when he has a weak candidate. Lieutenant Governor L. D. Dickinson of Michigan, agrees with Mr. Williams but adds: "Minds occupied worldily so that you do not feel like talking about things not on your mind." That is the real secret; the subject has been put on the shelf. Such reasons reflect on our convictions, our energy, our sense of responsibility. We may well recall our Master's warning: "While daylight lasts we must be busy with the work of God" (John 9. 4, Moffatt). It will pay us to be awake.

"I will soon be in the 'Chair' as Master of my lodge, and I must therefore resign my office in the church, for my duties will require every evening and all my spare moments," said a layman to me recently. What would happen if church duties laid as heavily upon our members or even upon our officials? Laymen have "time" to push luncheon clubs, Chamber of Commerce activities, city settlement programs, summer camps, organized boys work and charity movements of all kinds, but none of these movements can substitute for the church as a character-builder, a helper in trouble, a comforter in sorrow, and a guide to the Redeemer from sin.

A noted leader said, "He is not a great man who does the work of ten men, he is great who gets ten men to work." It may pay the pastor to spend more time arousing and training laymen and less in doing things himself. At least he must effectively cry out to many of them, "Wake up, O sleeper, and rise from the dead; so Christ shall shine upon you," for so many have lost the light and life of their religion. It is quite natural, then, for Paul to continue: "Be strictly careful then about the life you lead; act like sensible men, not like thoughtless; make the very most of your time" (Eph. 5. 5ff., Moffatt). The president of a large Rotary Club, who was once active in the church but does not now attend, said to me one day, "I satisfy my spiritual impulses by activity in this club." We glorify the charity work of such clubs so freely that this substitution is frequently encouraged or at least condoned. We must declare openly that no good works are a substitute for worship.

"Righteous" Stumbling Blocks. "Brother-in-laws" often hinder. The example of self-satisfied "righteous" people often stands in the way of youth who would otherwise sustain the church. Doctor Truett gives two impressive "cases." A young man said: "My father never goes to church. I have decided to follow my father. He is to me the most splendid man in the world. He is my model." And the son refused to become a "disciple." Doctor Truett went straight to the father, a prominent doctor full of excuses for church neglect, and told him the story. He grew white under the shock of responsibility, but he faced it like a man and that night made an open profession, and his boy proudly came with him. The other case was that of a distinguished and right-living Judge, used by two young lawyers as their excuse by saying: Judge ——— is a very useful and honored citizen who rarely goes to church. We have concluded that if he can afford to pass by personal religion and succeed, we can do the same. Again Doctor Truett carried the message and the Judge, an honorable man, facing it squarely, came out openly, and the two young men accompanied him. Those cases have been multiplied many times in my experience. Sad to say, in some of them I did not have the courage to go up to the "stumbling-block" and say, "Thou art the man." But it would have paid me to "shoot the truth straight" under such circumstances.

Creeds Are Necessary. There is much cheap talk about abolishing creeds. All of us have a creed and it is important what it contains. Wrong moral beliefs, now too common, lead youth into destructive loose living. Dethroning Christ as divine shuts many away from his dynamic aid. Materialistic Behaviourism lifts all ethical responsibility from the people. Belittling the efficacy of prayer causes thousands to neglect a reliable source of strength. Easy talk about public worship and church attendance being nonessential is leading to the multiplication of anemic Protestants. It behooves us as disciples to recognize that some doctrines are essential, and those doctrines we should hold and advocate. James well reminds us "that he which converteth the sinner from the error of his way shall save a soul from death" (James 5. 20); that is, he will uproot doctrines and customs that lead to a life of sin, misery, uselessness, and banishment from God.

Genuine religion drives one to be interested in the condition of his fellows as a medical course spurs one to seek to cure the sick. Dr. Allyn King Foster, after years of successful work with students, declares: "To rationalize away all mystery of religion is not to be soundly modern." It is popular to announce oneself as a liberal. One of America's greatest bank presidents once declared to me glibly, "I believe in a liberal religion."

I inquired, "Just what do you mean?"

He looked at me blankly for a moment and honestly replied, "I do not know myself."

I then stated an orthodox creed and he said, "That is beautiful, it suits me exactly."

There is a way to connect with resources which Paul says is "the divine energy which is a power within me" (Col. 1. 29, Moffatt). We must know how to guide others to obtain the "contact," confident that "whosoever will, may come." A great English preacher when asked what one message he would give his fellow laborers, replied: "Oh, brother preachers, make it plain to the people how they are saved."

II. What Shall I Do

Act Like a Believer. The rich young man asked the Great Teacher that question and received a simple direction. He was to give up every other dependence and whole-heartedly follow Jesus. That is the sum total of our Master's program. Sudden tests will meet us. Dr. Frederick E. Taylor describes a fresh-arrival "preacher" who had come to the "front" during the war and announced to the soldiers soon to go into battle: "I will let you choose whether I will preach or give a funny lecture." A tall, blunt-speaking soldier arose and said: "If you have come three thousand miles to talk to a bunch of men that are going into hell within three days and you don't know whether to preach a sermon or give a funny lecture I suspect *you* had better give a funny lecture." What a just condemnation! What a sad commentary on the ideals of some of Christ's spokesmen! Mr. Spurgeon tells of a young man who had heard an impressive sermon and years afterward met the preacher and told him that he had never forgotten that sermon. "Thank God for that," said the pastor, but the young man added: "I walked home with you that night in the hope that you would clear my doubts and lead me into discipleship, but you immediately began to jest and tell stories and dispelled my serious desire, and it has never returned." People believing our claim that we have good news from God expect us to talk about it. "I have often hoped my friend, who is a church member, would talk with me about religion, but he always steers away from it." That is a sad but frequent comment.

Fred Stone's Testimony. We should revive "testifying." A real religious experience will spontaneously and gladly express itself. As Dr. William H. Foulkes writes, "If Jesus Christ is so real to us that his compassion is our master passion, we will have no hesitation and no lack of power in witnessing for Him." Fred Stone, the noted actor, who has stood so explicitly for clean plays, had a vivid conversion as a result of being "held up" in a Dakota snowbank when he sought a pastor with an expressed desire to become a Christian. I invited him to speak in a great Sunday theater meeting. He might have used one of many subjects, but he stepped to the front and with glowing face said, "I am glad to stand here to-day and testify to the fact that Jesus Christ is my personal Saviour, my Friend, and my Guide." No one present will ever forget it. We need more such whole-hearted public testimonies, the outspeaking of the soul's feelings and a witness to personal deliverance. What better investment could "Fred" have made that day? Why is it that more disciples do not improve similar opportunities?

Introduce Religion. Bishop Stuntz visited William Howard Taft while as governor of the Philippine Islands he was in the hospital. Contrary to the custom of many others, he offered prayer and when he had finished, he saw Mr. Taft's face streaked with tears as he expressed sincerest gratitude. For over three years I haunted the officers of New York's leading men in raising the millions necessary to build Broadway Temple. Quite frequently I offered prayer in the private offices of some of America's greatest corporation heads, and they appreciated it. During our campaigns we opened every committee meeting and luncheon in the "Bankers' Club," Union League Club, etc., with prayer, and the men assembled were always reverent and appreciative. Gypsy Smith was asked to speak in an exclusive Denver club during my pastorate there. He arose and said: "I could tell funny stories. But you asked me here as a clergyman, and religion is my specialty, and on that I will talk." As a result when the luncheon was over, several old enmities were cured. That fixed my resolution to do the same, and though I speak at every kind of a club, no one objects but, rather, commends the plan of relating religion to my subject.

Work Like a Believer. Doctor Truett a modern Evangelist preacher, in a recent address warned ministers against "dawdling away their time, love of ease, professionalism, impatience, and unworthy motives." He urged them to study "to know the mind of God, to make good use of their wayside opportunities to minister, and to watch for souls and always to strike the note of hopefulness." That pictures a worthy ideal which it will be profitable to follow, for it will equip to win disciples.

Frank L. Ryder, a distinguished church worker and business man, says that we talk little about religion because, "on account of the revelations of science, there is less certainty in the fundamentals than former generations possessed." That does frighten some, but we must find a new base for certainty, and there is plenty of truth available to furnish it. We cannot quote the old phrases parrotlike, but there are stirring promises and direful warnings yet to be employed. The test of doctrines taught and programs proposed is the output of character, the creation of a clear God-consciousness and the upbuilding of the church.

Meet To-day's Issues. Many disturbing doubts are mere mists and can be cleared up. Often supposed heretics are near the "light." The lieutenant-governor of a great State whom I called upon began by assuring me that he was an unbeliever, but a frank discussion revealed the fact that without knowing it he was very near the Kingdom. Welcome all the facts science has to offer. To discount or dodge them is to sow doubt. No one can afford to have a mind closed by dogmatism; truth is desirable wherever found. Store up positive evidence concerning the practical value of religion. Henry Ford testifies: "All the sense of integrity, honor, and service I have in my heart I got from hearing the Bible read by a school-teacher in the three years that I was privileged to go to a little old-fashioned grammar school." Under the exhortation of Dr. J. Wilbur Chapman he signed a pledge with Woodrow Wilson during war time to read the Bible daily, and he has kept it up. Furthermore, he said: "I believe in God and in Jesus Christ. I was brought up in the church. I attend church. I never go to hear a sermon that I do not get help." In a personal conversation he said, "This country owes more to the church than any of us realize or than most people recognize. He advised a young man who desired to do the most with his life in the next generation to become a minister of the gospel. We ought to have scores of such testimonies at our finger tips to back up the message from the Word, and answer skeptics who deny that distinguished men follow Christ.

An Audience of One. Pick the person near at hand. "Your Master," Spurgeon writes, "was not ashamed to sit on the well and preach to one, and when he had finished his sermon he had really done good work to the whole city of Sychar." Doctor Jowett, in his Yale lectures, declares: "Where there are ten men who can face a crowd there is only one who can face the individual," but it is a distinct commission of our Lord. Nothing will test our knowledge and sincerity more than such hand-to-hand work. How steadily and intelligently do real fishermen work at their task and change locations, bait, tactics, until they get results! Dare we be less industrious as "fishers of men"? Surely, we will be as wise, as industrious, and as persistent at that *one* task.

A Christian Science Advocate. Other propagandists shame us. A distinguished New York lawyer said to me recently: "You remember Mr. S——? He came into my office the other day and quoting Scripture said, 'Do you have a Bible?' Though I am a Sunday-school teacher there was none in my office. He sent me a beautifully bound copy for my desk. Then he learned I was about to take a trip and he brought me a copy of *Science and Health* to read en route. He came after me to-night and brought me to this dinner in a taxi so that he might talk with me about Christian Science. He is returning at eight-fifteen with his own car to take me to my country home, a two-hours drive, so that he can talk his "gospel." He is following me persistently with the purpose of making a convert out of me." How often does this cult, weak and shallow as compared with Christian gospel, put us to shame! Do we have as potent a message and have we as much love for our fellows as to thus seek them one by one?

Catholics go to church regularly and thus recommend their gospel to others. If the Roman Catholics have a better doctrinal system, then as patriots we should all join that church. But, if not, and we believe ours is better, then let us determine to sustain, advocate, and attend our church as earnestly.

"What is your bounden duty as a member of the church?" is answered in the revised edition of the Episcopalian Catechism: "My bounden duty is to follow Christ; to worship God every Sunday in his church." It might be well for every Protestant to take a pledge similar to this declaration.

If our religion is worth recommending, then the Home Visitation plan described in detail in another chapter should appeal to us. Laymen can convince their friends of the privilege and value of open discipleship as certainly as they can win law cases, carry through business deals, or sell goods. Laymen will respond when they feel their responsibility and are shown how, where and when to work. Hence an exact plan with a specific time to campaign for disciples will accomplish wonders. We must remind ourselves constantly that we are not merely seeking church members but renewed or converted disciples of Christ, who are determined to be "good soldiers" who will "fight a good fight" and "keep the faith."

Advocacy of our gospel in a diligent and outspoken way will bring repayment for our efforts in a more intelligent faith, a more satisfactory experience, and in a wider usefulness.

"*Expect*" *Like a Believer.* "Within the past thirty months we have received into the membership of Druid Hills Methodist Church, of Atlanta, Georgia, more than eleven hundred people, and I have interviewed everyone of them personally previous to their going into the church except one," writes Dr. R. L. Russell, the pastor. "Received twenty-five hundred into membership in ten years at Bushwick Avenue Church, Brooklyn, New York, and in three years at New Rochelle, New York, have gathered in four hundred. Most of these were what Theodore Cuyler called 'hand-picked,'" writes Dr. G. E. Bishop, the pastor. "During the past four years more than six hundred have united with my churches on profession of faith. Four came out of revival meetings. All of the remainder have come out of definite personal work either by myself, helpers, or members of the church," writes Dr. J. N. R. Score, of Houston, Texas.

Visitation. Doctor Duryee sends the following: "A young railroad man was won by a visitation team. He at once turned to his father and mother and recruited them. Next he pleaded with a brother and wife and they also "enlisted." I attended the communion service when the five members of that family with one hundred fifteen other individuals joined the church as the result of one visitation evangelism campaign. In my position as executive secretary of the Commission on Evangelism of the Reformed Church in America I have seen literally hundreds led to allegiance to Jesus Christ and into church membership through teams of two working in such campaigns."

"Fourteen hundred and eighty-three adult accessions in sixteen years," were reported by Alvin E. Bell, D.D., of the Glenwood Lutheran Church, Toledo, Ohio, and he writes: "All due to pastoral evangelism, catechetical instruction, and co-operation of a limited number of laity."

Many similar reports lie on my desk. They show the infinite possibilities open to every pastor who will both organize and work for the specific purpose of winning disciples.

Prayer Power. Dr. Foster remarks: "The revival of interest in religion will not so much be characterized by great public gatherings but will come rather like the spring, when, after the sleep of the long winter, life begins to stir and spread everywhere."[2] We do believe that God's power is waiting to be incarnated. We have an important part to perform if that divine and mystical influence is to move again notably among the people. We will find our place and endowment only by persistent personal prayer.

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[2] From *The Coming Revival of Religion.* Reprinted by permission of The Judson Press, owner of copyright.

Count Keyserling's definition of prayer is "the opening of the soul to the influences awaiting liberation in the innermost depths of the spirit, which, when liberated, connect the soul directly with God." The presence of this storehouse should make us determined to seek it.

Marlatt, in referring to Augustine's conversion and the effect of his mother's prayers, quotes first the Bishop of Thagaste: "It could not be that the son of such tears should perish." And then Augustine himself "confesses." "And whose but thine were these words which by my mother, thy faithful one, thou sangest in my ears?" That the "prayers of the righteous have a wonderful effect" is the assurance of James (5. 16, Moffatt). Do we believe that or are our petitions but a meaningless gesture?

Charles H. Spurgeon said on hearing George Muller, the founder of the great faith orphanges, speak: "It was just such an address as might be given to a Sunday school by an ordinary teacher, yet I never heard a sermon that did me more good. Holiness was the preacher's force." Sometimes we forget that our personality is intended to channel God's power and that we can then do what the world will call miracles.

Spurgeon also tells of a great painter who declared that he mixed his colors with brains and continues: "If anyone should ask a preacher what he mixes truth with, he ought to be able to answer, 'With prayer, much prayer.' A poor man was on his knees breaking stone by the side of the road when a passing pastor remarked that his work was similar and the stone breaker replied: 'Yes, and if you manage to break stony hearts you will have to do it as I do, down on your knees.' " We sometimes forget this and substitute sarcasm or scolding or stinging accusation when holy love alone will win. Again he says, "I have noticed that when God blesses my ministry to an unusual extent the people generally are in a praying mood."[3]

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[3] From *The Soul Winner.* Reprinted by permission of Fleming H. Revell Company, publishers.

The laity deaden instead of enliven many "atmospheres," the success of most services are in their hands. Dr. J. Wilbur Chapman tells that on his first Sunday as pastor of Bethel Presbyterian Church, Philadelphia, at the close of the service, a leading layman came to him and said: "You seem to have just ordinary gifts, and I am afraid you will fail here. But six or eight men have agreed to join me next Sunday morning and we will spend an hour in prayer asking God to give you success." That group grew into five hundred men, and, of course, he succeeded. If our laymen would refuse to despair over the lagging fainting pastor and instead of going out to predict failure would "pray him up," there would be more successes.

Dr. Charles E. Jefferson tells us that compulsory chapel, at college, fixed a habit that kept him going to church after he became an agnostic while studying law in Boston, and so he heard Phillips Brooks, who cleared his doubts and led him into the ministry. Having done all we can, we then have a right to expect such results from our regular church services.

III. Begin Now

The "to-morrow" habit is a paralyzer of personal work. "To-day, when you hear his voice, harden not your heart" (Heb. 3. 7, Moffatt) with a postponement. God's blessing will reward a stiff purpose to act constructively in this field.

1. Offer Food. "Among those who no longer believe in the religion of their father, some are proudly defiant, and many are indifferent. But there are also a few, perhaps an increasing number, who feel that there is a vacancy in their lives," thus Walter Lippmann opens his book titled *A Preface to Morals.* He asserts that the millions who sought "liberty" are disappointed. "They are free to make their own lives, there are no conventions, no taboos, no gods, no priests, princes, fathers, or revelations which they must accept. Yet the result is not so good as they thought it would be. The prison door is wide open. They stagger out into trackless space under a blinding Sun. . . . They are all like Nietzsche, who cried, 'Where is my home? For it do I ask and seek, and have sought, but have not found it. O Eternal Everywhere, O Eternal Nowhere, O Eternal in Vain.' "[4]

H. G. Wells comes a little nearer when he says that at times in the silence of the night and in rare lonely moments he comes upon a sort of communion of himself and something great that is not himself. How we long to say with Paul: "Whom therefore you ignorantly worship, him declare I unto you"! As Doctor Foster says: "In rejecting anthropomorphism and symbolism, they seem to have landed in a fog."

Ole Bull, the famous violinist, had an engineer friend who only after long months and many attempts was inveigled into listening to the music of this great artist. Then the engineer with tears declared: "I have always had a secret hunger that nothing could satisfy until I heard this music. I now know what I lacked." In the same way we may speak with confidence to the "God-hungry" multitude and offer them the "bread of life." To all such we affirm: When ye pray say, "Our Father" and then we repeat the Master's reassurance: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke 12. 32). We also recall, "All things work together for good to them that love God" (Rom. 8. 28). With confidence grown out of long experience we can affirm with Paul: "I know in Whom [not in "What"] I have believed" (2 Tim. 1. 12). The world longs for that kind of certainty, and we are authorized to speak with confidence. And without personal work where we "see results" we will be too impoverished to speak with authority.

2. *Be "Determined" to Win.* Avoid diversions. In olden days an excuse was made: "And as thy servant was busy here and there, he was gone" (1 Kings 20. 40). That may speak of

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[4] Reprinted by permission of The Macmillan Company, publishers.

opportunity. Countless organizations call us to serve on committees and to hold office. A willing man is assigned so much that he is too busy to do any of it justice or else he shirks most or all of the tasks and becomes a mere figurehead. Dr. Samuel M. Shoemaker, who is so effectively re-emphasizing a personal religious experience in New York and is setting people to successful personal work, refuses to serve on all general church boards and committees and gives himself wholly to the task of preaching and its related distinctive religious activities. He thus emphasizes the fact that some must give themselves unreservedly to winning and developing disciples. A few pastors and even laymen spend two thirds to three quarters of their valuable hours "sitting" on committees. There was never a period when religious workers had so much time consumed in details. Dr. Fred D. Stone, who has received hundreds into the church by personal appeal, writes, "All personal work must continue to be difficult to be successful." Otherwise we lose the deep sense of dependence upon God.

Dr. John A. Thurston, who writes that he has received nine hundred members, "the most of whom have made their decision after personal work," adds, "In ten months I have been in thirteen hundred homes." That explains the "new" members, but it also exhibits a fixed purpose or otherwise scores of other tasks would divert him.

When Dr. Charles L. Goodell went to Calvary Methodist Church a few years ago they told him that his lifelong custom of having an annual revival meeting could not be carried out in New York City. He replied: "There will be a revival in Calvary Church or a funeral in the parsonage." And he meant it. By climbing thousands of stairs he received over three hundred at the close of the meetings. Coming from Denver to New York with a similar habit, I remembered his "determination" and the results, and as was my custom put on a three weeks' "revival" meeting and also climbed hundreds of stairs. It was kept up for nine successive years of my pastorate at Grace

Church, and we never took in less than one hundred and sometimes nearly three hundred upon the last Sunday of the "meetings." Such results put life and courage into the whole membership. It cost nerve, brain, and even soul-exhaustion, but it was worth it. Faith and intensity is sure to win.

R. Moffatt Gautrey in *The Glory of Going On*, says: "A true sermon is a bit of a man's quivering soul; it is a part of his immortal spirit, which he pours out and sets fire to, in his eager desire to help Christ save the world. And if it is not that, it is nothing, and even less than nothing."

It is not easy to persevere patiently. We are prone to be irritable or proddish or disgusted with those who delay long, and especially if excuses for doing so are flimsy. We are prone to despair of ultimate results and give up effort on behalf of particular persons. We may well remember the wise man's advice given long ago: "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that" (Eccl. 11. 6). It is well to recall Paul's self-encouragement: "I did the planting, Apollos did the watering, but it was God who made the seed grow" (1 Cor. 3. 6, Moffatt). We may not always know what part we performed in the process. We can always be sure that honest seed-sowing is not wasted, for "it falls not fruitless and in vain, but works out what I will and carries out my purpose" (Isa. 55. 11, Moffatt). The Authorized Version, "My word . . . shall not return unto me void," etc.

IV. The Final Appeal

Dr. Bruce S. Wright, the well-known city pastor, writes me: "I, personally, have had little success with mass evangelism, but my success with personal evangelism has been limited only by my time, efforts, and courage. This holds true with all classes, with all ages. I know our days and nights are crowded, and sometimes we are overcome with a consuming ambition to be great pulpiteers, but I am convinced that we must take time to seek people out and bring them to Christ and his church." That conviction has animated me in writing this book. I am sure that if pastor and people join hands in devout disciple winning they will have a joyous Victory that will renew youth.

Let Us Keep Young. I announce to my friends who ask about my age "I am this side of forty." I do not explain which side. My life has been a strenuous one. It would not promote humility to describe the books written, the Centenary Minute Men Campaign, the hopeless city churches assigned me, and finally the Broadway Temple drive for money and the present task of building an audience and a membership fitting to an immense city plant. The sustaining exuberance during twenty years in New York has been the joy of winning disciples. God has blessed me with preacher friends from coast to coast, of all ages and abilities. I have seen many succeed amid most unpromising circumstances and others of brilliant gifts go down amidst richest opportunities. The men who have stood up under difficult tasks, who have been saved from the blight of self-seeking, who have weathered Gethsemane experiences and who have remained among those wanted by churches have been the ones who have retained a vital spiritual experience. They have done it by being disciple winners. It is impossible to exert ourselves to win another without enjoying a unique and conscious fellowship with Christ. When he is sincerely presented to others he shows himself and glows through the messenger. A dull and dead sermon will melt into our very being and become surcharged with life if its material is first employed in seeking to win a particular disciple. The brain cannot stagnate while handling the doubts and questions of an alert prospect.

Enliven Your Church. Nothing will unite the church and hold the support and co-operation of your people like success in winning disciples. It shames criticism, it authenticates the message of the preacher, it creates new friends, it brings a gladdening warmth into the church atmosphere, and with it all the preacher has a winning message to give the people. When the pastor is actually winning disciples the members, always hungry to see a loved one in the fold or honestly eager to be useful, will catch the fervor and be ready for the instruction that will also make them winners. How else can we arouse the hearts of the members engrossed with bridge parties, who find prayer meetings dull, who buy furniture and autos while God's causes are cut off with a pittance and who are getting absolutely nothing out of their religion. When leading church officials leave town merely to avoid a Visitation Evangelism Campaign, and when asked why, say, "I do not have an experience to talk about;" that should startle the pastor and frighten the proponent. How can we meet our Master, who assured his disciples of the witness of the Spirit if such statements are correct while we have done little to clear them up? We had better conduct an inquiry meeting for them that will bring them the joy of the Lord.

Let Us Enthrone Him. The church is in danger. We must face that fact. All the trimming of creed and the preaching about wrong social conditions and the installation of recreational facilities will not save it. You and I, preacher and layman, can alone save it by re-enthroning a living, dominant Christ whom we love and serve openly with a passionate devotion that stops at no sacrifice. We can follow the crowd to destruction, even as did the mob who shouted "Crucify him!" Or we can, by a stiff will and an undying persistency, determine to "know him and the power of his resurrection and the fellowship of his sufferings."

Building hospitals and orphanages, unionizing of labor and providing summer camps for children and recreation centers for youth, may conserve health and morals, but unaided they cannot sustain religion. That can come only by personal devotion to Christ, and it will bring such a heart full of blessing that we cannot refrain from telling about it despite the plea of "dignity," "timidity," "unworthiness." Such a religious experience will so affect our lives and sweeten our days that we simply must tell others about it. God never created dumb disciples. Lively believers have the psalmist's experience who testified: "When the Eternal brought the exiles back to Sion, we were like men who dreamed; laughter filled our lips, shouts of joy were on our tongues" (Psa. 126. 2, Moffatt). Why not enjoy such an expressionful religion? Then what shall we do?

Pastors, let us exhibit passionate devotion to Christ and be satisfied with nothing short of it. Reading one book a day, employing modern methods, building the finest churches in the land will not substitute for it. Men are still saying, "We would see Jesus," and to introduce him no doubts or theories dare cloud our vision of his face.

Set an example in disciple winning. Train someone—an assistant, a church official, a young man—and brood over him until he also goes out to win someone to Christ. Start the custom in your church now. Give a taste of the happiness that comes from winning one or two disciples and others will quickly catch the passion. When someone sits before us who has promised publicly to confess Christ that day and join the church we may preach expectantly. We may rely confidently upon the Holy Spirit to give effectiveness to the sermon when we pour our brain, our nerves, our soul into the message. We must not be afraid to flavor and fire it with sincere, not simulated, emotion. With individuals at work, prayer being earnestly employed by pastor and people, and the preacher aflame, there will come some notable spiritual results that will set the very angels to singing.

Let every church official determine to have a religious experience worthy of a "leader" and seek it until it is found. Jer. 29. 13 promises: "ye shall seek me and find me, when ye shall search for me with all your heart." Accept official position as God's appointee to whom you will answer as to how you fill your place. Awaken a real concern among the members if there are no additions to the church; accept a share in any blame for failure. Organize prayer movements. Pray the preacher and the membership into an evangelistic fervor. Look honestly at the conditions in your own home. Do you have "grace at meat," is the family ever gathered for prayer, do you read the Scriptures and meditate upon them until you "see" Jesus? The same tests and exhortation should be applied to every professing disciple of Christ and not alone to clergymen, "I have chosen you, and ordained you, that ye should go and bring forth fruit" (John 15. 16). Could anything be any more explicit? If we put ourselves at this task whole-heartedly, then we can meet our Master with confidence, whether he comes "in the late evening or at midnight or at cock-crow or in the morning" (Mark 13. 35, Moffatt). The great disciple winner, Paul, urged, "Take God's armor, that you may be able to make a stand upon the evil day and hold your ground by overcoming all the foe" (Eph. 6. 13, Moffatt). Finally, let us remember the charge: "Watch, stand firm in the faith, play the man; be strong! Let all you do be done in love" (1 Cor. 16. 13, Moffatt). And so shall we hasten the incoming of the King of Peace whose we are and whom we serve.

PRAYER

Attune our hearts with Thine, O Jesus, Son of God, and Elder Brother of man, as we ponder earth's needs and work with thee to win mankind to discipleship. Deepen our concern over our brother's state and stir our emotions with a passion that will burn its way to his heart and help set him free from stubborn pride or sinful pursuits. May each one ask of Thee, O Master of earth, in deep sincerity, "What wilt thou have *me* to do?" and receiving our commission, may we fulfill it joyfully. Fix our wills to persevere patiently and yet gently in our purpose to lead folks to the fountain of cleansing and to the power that transforms and glorifies. In our Father's name. Amen.

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